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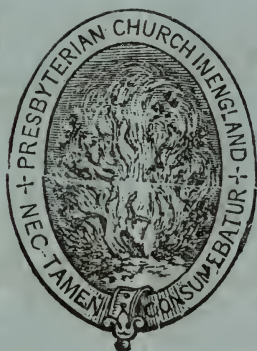
[NEW SERIES.

THE

English

Presbyterian Messenger.

NOVEMBER 1, 1856.



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We want the banishment, the extirpation of religious party spirit. "Odious schismatic," says the High-Churchman of the Dissenter; "vulgar snob," repeats the Churchman, who measures everything by mere temporary social *status*. To judge by what numbers of Churchmen are not ashamed to write or speak, and masses of Churchmen are not ashamed to hear or read, Dissent is something considerably worse than infidelity, and exceeding in atrocity profligacy itself. Nor are Dissenters slow to show equal bitterness. Both parties turn the Book of Love into a book of hate, and so pervert Christianity, as to make it a matter of repulsiveness to any respectable heathen. Let us try and get "the hate of hate" firmly engrained into our souls, firmly imbedded in our actions.

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We want a Pulpit and a Press mutually fair and mutually helpful. We never could do without the former; we cannot now do without the latter. Why should there be an antagonism, why even a jealousy, between the sermon and the gazette? The "Times" has been, of late, sneering at the inefficiency of the Church of England Pulpit; probably only a would-be autocratic sentiment keeps it from specially adding sarcasm at the expense of the Dissenting Pulpit. England's evils are laid at the root of feeble and pointless sermonizing. "The common people heard Him gladly." There is the extent, but there also the limitation, of what the highest of all preaching can do. Great temporary impulse, that is the highest point

that can be reached even by God-man preaching, apart from the Spirit. The Pulpit might do far more than it does, than it even attempts; but it cannot change the human heart. Too many newspaper editors seem to have a personal quarrel with the ministers of religion; every opportunity is gladly seized of disparaging their character and decrying their labours; and no wonder if this produces a feeling of soreness against such a race of wanton offenders. But the man who wields aright the pen of the journalist does high service to his country,—clears the way for the pious labours of the Church. Let such a man be honoured; and let the best of all honour be shown in remembering him before God. And let the newspaper press (even its most irreligious) be more prayed for. Requite sneering by supplication, repay venom by love.

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The Presbyterian Church in England is making progress. She is not storming the land, she is not moving heaven and earth, in attempts to create congregations and build churches. Still a measure of success has been accomplished, advantages have been gained, advances have been made in the right direction, and others will follow. Presbyterianism has not been advancing upon the crests of foaming billows, attracting popular attention and exciting commotion. Peacefully and slowly has been the progress. Every expectation may not have been realized. But sufficient has been accomplished to excite thankfulness, and to form a ground of encouragement for the future.

Those who are disposed to be impatient at the slow increase of new congregations, and would grasp at any imaginary mode of success, should remember that Presbyterianism in England has had to struggle against and cast off the *exuvium* of former years. Success has been accomplished in retaining a position which threatened to become almost extinct, and in recovering a degree of vitality capable of sustaining evangelistic efforts. New congregations have been successfully formed. But the sum of success must not be limited to these; that which has been preserved, as well as that which has been acquired, must be taken into account when estimating the full amount of success. Presbyterianism has had to renew its growth. Old churches have had to be discarded, and their places supplied by new. Schools and manses, also, have been erected, and provision made for the education of the young. In a sense the Presbyterian Church has “been among the pots” of decayed buildings, skeleton and alien ministers, and worn-out religion. It is only within recent years that she has, in any degree, had “the wings of a dove covered with silver, and her feathers with yellow gold.” Taking everything into consideration, much success has been realised. The old skin and faded plumage have not yet been

totally rejected, but the process has not ceased; the whole dross has not been purged out, but the excoiating process is in action; and the hope may be cherished, that one day the whole will be completed. Then, in a still more perfect sense, the Presbyterian Church will be a dove with wings of silver and feathers of gold, bearing the olive-branch of "Peace with God through our Lord Jesus Christ" to multitudes of perishing sinners in this and other lands.

In considering the question of Church Progress we must often deal in very familiar, and, to some minds, perhaps, not very sublime principles. We must often be content to beat along the surface of the earth instead of soaring into the region of elevated sentiment. Principles of an essential character must sometimes be overlooked—not altogether overlooked, but taken for granted. The principles are so essential that everyone, in the least degree acquainted with the question in hand, is supposed to be familiar with them. They form the spring of all action, and are inseparable adjuncts of the idea of action. But the mind rests upon that which is tangible and visible, assuming that the essential producing principles are in existence. The idea of progress, taken in general, includes that of increased churches, flourishing congregations, active and energetic ministers, equally active and evangelistic people, and last, though not least (as some will have it), organs and hymn-books. Indeed, the idea includes whatever may be regarded as ecclesiastical, in a purely visible aspect. But no one imagines that the new churches, the new stoves, brick and wood, are the great and final objects of contemplation. These are only visible accompaniments of other and higher objects—the moral and spiritual wellbeing of our fellow-creatures. In the same manner evangelic effort is not in itself the chief concern,—the principles from which such effort springs, and the sublime moral results to which it may lead, are the chief objects which engage the thought and attention of the mind. But the expression and enforcement of those principles are often apparently, though not actually, omitted, the attention being directed to the effects which flow from them, and which form the true index of their existence and power. The increase of churches, the formation of congregations, and every effort of a missionary character, involve the presence of energetic principle. In pleading for the one, the other is not supposed to be overlooked, but taken for granted; the minds of those addressed being understood to be familiar with the principles necessarily involved. But the mind cannot always rest satisfied with this mode of dealing with a given question. If we continually clothe certain principles in a materialistic form, the principles themselves may lose their vivacity and their power. To preserve and increase them, they must often be studied by themselves. We must often look beneath or lay aside the material form, and watch the living energy either already in action, or capable of being brought into a proper channel. Different principles, taken individually or collectively, may produce similar effects. At one time a given effect is the result of one principle—sublime because simple; at other times several principles combine and produce similar results.

In considering the position of the Presbyterian Church, the attention should not be exclusively confined to the material or visible aspect of her progress. Principles, spiritual life, should be made the objects of attention. The increase of churches and congregations, and missionary exertions, depends upon the amount of spiritual life and the strength of active

principles. This truth might be viewed in several aspects. Contemplated in relation to what appears to be the position and the duties of the Presbyterian Church, it is a ground of confidence and encouragement. Were we fully to describe what appear to be the position, the responsibilities, and duties which belong to her, and the qualifications which ought to be at her command, some would be disposed to imagine that we had overlooked her resources and numerical strength, laid aside the dictates of prudence and common sense, and given the reins to imagination and unbridled impulse. There would, indeed, be ground for such accusations, were the mind to dwell exclusively upon the proposed amount of work. But we must look, not merely at the work, but at the principles, at the impulsive energy which could be brought into operation, so as to render that work both easy and delightful. Everyone knows that the amount of labour which he is capable of accomplishing depends upon the state of his mind. If his heart be in his work, physical inability will prove the only restraint. So far as a Church is concerned, it would be difficult to define the extent of ability. The power of a determined spirit often leads a man far beyond that which he once considered the limit of his ability. We grant that, in the case of a Church, as in that of an individual, there must be a limit to the power of will and effort in the prosecution of a given work. But who will undertake to point out that? Who will undertake to say, Thus much, and no more, can be accomplished. A vast sphere of possible effort exists betwixt the minimum of the impulsive and the minimum of the retarding powers. As the minimum of the one advances towards its maximum, so does the maximum of the other decrease towards its minimum. The ration between them must ever be inverse. Given—A Church fully under the influence of certain powers. How much will that Church accomplish in the direction of these powers? We leave our readers to solve the question.

When we contemplate the work to which the Presbyterian Church is called, and at the same time fail to observe the principles which could be brought into action, and the source whence these could be derived, that work appears beyond her power. But the more we contemplate the existence and origin of these principles, and the strength which could be imparted, the work appears less and still less difficult. 1. The Holy Spirit is the source of life and strength to the Church. He enlightens and purifies, and gives strength for the discharge of every obligation. This is a precious truth. Without his help, the Church could never accomplish the work committed to her care. When the weight of responsibility, and the sense of being unequal for a given task, oppress the mind, there is strength even in the thought that, in God's spiritual kingdom, provision has been made for communicating the necessary help. The arrangements between God and his Church are definite. One of these is, that He is Himself the Author of all her spiritual power. However arduous the task, the consolation is, that arrangements have already been made so as to insure the necessary strength. In vain we point out what ought to be done; in vain we argue how it can best be done; in vain we repeat the common-sense of our fellow-men; in vain we appeal to the sympathies and instincts of our common humanity—if, at the same time, we ignore the economy which God has established, fail to depend upon Him, and be deficient in those influences which He alone can bestow, and which would make us determined and cheerful labourers in his vineyard. We may discourse on what to do, and how to do it; but if the power which would impel us to action be

absent, theories and plans are worthless. The foundation of all hope that every defect will be supplied is, that the Divine Spirit is the Creator and preserver of all spiritual power. But let us consider several of the principles or sentiments which take possession of a faithful Church. 2. *Zeal for the honour of God.* The Gospel reveals the Divine character. Every true idea of the Gospel includes the idea of man as a fallen being provided with a remedy for guilt and corruption; but, viewed as a revelation of the Divine character, the idea of the Gospel places the interests of man in the background: God himself is the great object of thought—man and his interests secondary. God is glorified in the salvation of man. But regard for the Divine character and honour, irrespective of the consideration of human character and human destiny, leads to effort having for its object the knowledge of the Divine character. A higher and holier purpose than that which seeks to make known the only living and true God could not occupy the human breast. None can contemplate Christ and appreciate the moral perfection and beauty which He embodies, without a conscious desire springing up in the breast to make that perfection and beauty known to others. Those who behold “the King in his beauty” receive an impulse to make Him known. 3. *Compassion for lost souls.* This compassion first existed in God, was expressed in the incarnation, life, and vicarious sufferings of Christ; and now flows forth from its source into the hearts of men. A faithful Church has been conformed, in some degree, to the image of her Lord. He is her head, she is his body. That which is found in Him is found in his Church. He has compassion for lost souls, and so have those who are united to Him. The mind of the Church sympathizes with the mind of Christ. He cares for the outcast, and so do those who have fellowship with Him, and enter into his mind. Common humanity prompts one man to sympathize with the condition and have regard for the well-being and prospects of another. But humanity, in the truest and highest sense of the term, is that humanity which takes cognizance of the whole being and condition of man—his highest as well as his lowest interests; considers his relation to his Maker, and the capacity which he possesses either for happiness or misery during a never-ending existence. The Gospel is the only cure for all the evils which afflict man—the only remedy for his moral disorders. 4. *Self-denial.* Two influences are continually exerting their power—the selfish and the unselfish. In a sense self-interest consists of self-denial; the path to the one lies through the other. The purely selfish principle—that principle which ever makes self the object of attention, and disregards the claims, the interests, and the well-being of others—leads to self-destruction sooner or later. The principle is condemned by nature, condemned by every honourable sentiment common to man. But the most emphatic condemnation of the principle is found in the Scriptures, and in the conduct of God towards man. Men are sometimes not sufficiently selfish: they have not that abnegation of self which would tend to produce their real and permanent interests. A high authority asserts that self-denial is not essential to virtue and piety; but that it is essential to discipline and improvement. We shall not here dispute the distinction. Self-denial may not be essential to piety and virtue in their highest and perfect forms; but in this world it is essential to piety and virtue, which, without “discipline and improvement,” would cease to exist. Every man must be conscious of the power of the selfish principle. At one time or another he feels that he has not that self-denial, that regard for the claims and interests of others, which he ought

to have. But, however selfish a man or a community may be, there is ground to hope for the attainment of a better disposition, when we remember the power of God and the manner in which that power operates. The greatest example of regard for others is found in Christ. The glories of his character and position as the Eternal Son of God are presented to our minds. These are contrasted with the humiliation of his incarnation, his sufferings and death upon the cross. The heights of glory and honour are contrasted with the depths of humiliation. And for what purpose? That the principle of self-renunciation—the principle of regard for others—might be rendered prominent. How important, how essential this principle must be, when the Apostle enforces it by the idea of the whole mediatorial character and conduct of Christ, as if nothing short of that idea could elicit the character and enforce the obligation of the principle. The remedy for a selfish heart is the contemplation of the character and conduct of Christ.

The increase of these sentiments is essential to the progress of the Presbyterian Church. The idea of progress involves them. No real advance can be made without them. The increase of spiritual life is accompanied by the increase of spiritual power and effort. The one necessarily follows the other. We are not censors. We neither reprove, rebuke, nor (if any one objects) exhort. At present we only state a few plain and familiar principles, without intending to insinuate that they are not found amongst us. They are found amongst us, in some cases to a greater degree than many imagine. But the question is—Are we thoroughly pervaded by them? Have all of us come under their control? Without that affected humility which ministers to self-conceit, or that pride and censoriousness which overlooks both real excellence and unavoidable imperfection, one might safely affirm that we are not replete with those sentiments to which reference has been made. We need a more general diffusion of regard for the glory of God, more compassion for souls, and more of the spirit of self-denial. Impelled by these principles the Presbyterian Church would burst forth on the right hand and on the left, and secure that in which true progress really consists. Are we conscious that these principles are needed? Then the Spirit of God is promised, and “he that seeketh findeth.”

THE SHORTER CATECHISM.—No. II.

6. *It is well arranged.* The Shorter Catechism is a system of divinity under a certain form. Its contents are not put together at random; nor are they presented in the state of combination in which they are found in the Bible. The latter, indeed, would be impossible, consistently with the objects such a catechism is intended to secure. In arranging for common use the subject matter of God's Word, every theologian knows that one of at least two different methods might be adopted, viz.,—the analytical and the synthetical. By the former the whole is first taken up and then separated into its different parts. By the latter the different parts are severally taken up in the first place and then put together to form the whole. For instance, by analysis a quantity of atmospherical air is reduced to the different kinds of gas of which it consists; and by synthesis

the different kinds of gas in due proportion are put together and the result is atmospherical air. To use another illustration (for perhaps it is impossible in a theological treatise to proceed altogether either by pure analysis or pure synthesis), the view taken of a building by its architect, either before or after its erection, is different from the view a child takes of it. The architect has it as a whole before his mind's eye in the first place, and then he brings out its different parts; but the child attends to each of its little parts first, then he sees the combination of two or three of them, and thus he proceeds till he can comprehend it as a whole. The view of Divine things taken by the Shorter Catechism is that of the architect. Had it proceeded after the manner of the child certain advantages might have accrued, wanting in the other case. But, upon the whole, the plan adopted is a good one, and we cannot wait to discuss its comparative merits. It is enough to call attention to the fact that, according to that plan, the arrangement is most excellent. Setting forth Scripture as the origin of everything, God is spoken of as having the idea of all creation and natural and redeeming providence in his infinite mind; the acts of creation come next, providence follows, especially providence towards man; man is represented as dealt with in a holy state, in a fallen state, in a suffering state; then the purpose to save; then God the Father, Son, and Holy Ghost as saving; the benefits accruing to the saved are then detailed; and last of all, the duties of the saved, and the anxious to be saved, are exhibited in a full exposition of the Ten Commandments, and in the Gospel in connexion with the law. And the beauty of the whole arrangement is seen in the position and relative bearing of the clusters of questions and answers that take up and illustrate different general subjects, in the position and relative bearing of those clusters that enter into details, and in the way in which one question flows out of another and leads by a natural progression to the next.

7. *It is simple.* Simplicity, as the opposite of what is complex or involved, pervades the ideas, the words, the clauses, the sentences, and the whole style. No words are inserted but what are in common use, and intelligible to all in an ordinary degree acquainted with their native tongue. And no sentences are put together fitted to puzzle or to demand too much from the memory of the learner. Little books have been published in prose and verse, in fiction, and fact, and theology, in language intended for the capacities of children; and it may be thought by some that many of these are better adapted to the young than the Shorter Catechism, because they may be interested by them with little or no effort. Now, we by no means object to the use of language level to the minds of the young. But we remind our readers that it is possible to be too childish with children. A child, when a man speaks to him, expects manliness, and, while he can tolerate childishness in another child, he sees it to be out of keeping with the age and experience of a man, and he despises it accordingly. What is true of a man is true of such a catechism as this. Much better then that even a child should require to make an effort to get up to its level, than that he should always have the impression that it is so brought down to him that he may cease to regard it when he puts other childish things away; and this is much better than that in the mean time he should be deprived of the great pleasure that results from making successful efforts to understand it. And, besides, whether children who have been taught to read and understand their Bible and school books have difficulty with it or not, every grown-up person possessed of an ordinary share of

aptness to teach, that has tried to teach it, knows that either by explanation and illustration, or by cross-questioning alone, he can interest the young in the Shorter Catechism and impress it upon their minds. Even were the case otherwise, it should be well to store the youthful memory with such a treasure, that things new and old might be drawn from it in future years.

8. *It is clear.* Clearness is allied to simplicity, and opposed to obscurity. When words and sentences are used in a sense different from what they properly convey—when the same words or sentences are repeatedly used with different meanings attached to them—when sentences resembling each other are used in various senses—when undue prominence is given to things that are subsidiary, there is a want of clearness, and the mind is apt to get wearied or bewildered. That this is by no means the case with the Shorter Catechism is what any one who has never read it can easily prove for himself. Its statements may be objected to. That cannot be avoided in this world of error. But they can in scarcely a single case fail to be understood.

9. *It is comprehensive.* It contains within narrow compass what are usually called the essential and necessary truths of revelation. It is to the Bible what a treatise on botany is to the field of nature for the botanist, a manual of zoology for the zoologist, or a handbook of chemistry for the chemist. In the field of nature there are many wonders, and every naturalist needs to examine it for himself; but a comprehensive and portable treatise on his favourite branch of study is of very great use to him. In like manner the field of inspiration, on which all God's attributes are seen in harmony, requires to be examined by every sinner for himself; and a comprehensive treatise on what inspiration exhibits, if properly used, cannot fail to be of immense advantage. Such a treatise is the Shorter Catechism. It may be abused—it may be substituted for the Bible, as a botanical treatise may be abused and used instead of the department of which it treats. But as the latter cannot reasonably be objected to, because the reader of it has the field of nature to go to; so the use of the former, to the learner of Divine things, can be denied with as little reason on the ground of his having the Bible to go to. Not only is this catechism comprehensive as a whole, but each of its parts is so. For instance, take the fourth question,—“What is God?” and the fourteenth,—“What is sin?” and the twenty-fourth,—“How doth Christ execute the office of a prophet?” The mere reading of their answers shows at once how full they severally are of meaning, and gives the conviction that much valuable information has in each case been collected within limited bounds with no little trouble and research.

10. *It is concise.* A catechism might be so short as to exclude too much, or it might be so long as to be unfit for general use. An instance of the former we have, perhaps, in the Mother's Catechism, and of the latter in the Larger Catechism. The Mother's is well fitted for being taught to very young children preparatory to their learning the Shorter, upon the model of which it is framed. But, most valuable though it be, it excludes much that is necessary to be learnt. And, therefore, we find that in well-regulated families and schools it soon gives place to the Shorter Catechism. The Larger Catechism, on the other hand, is larger than the Shorter, as their names indicate. The answers to its questions are much longer and fuller, and it has 196 questions and answers, while the other has only 107. The contents of the one are expanded in the other, and

much that is not found in the one is inserted in the other. And the fact that the Larger is not generally committed to memory, while the Shorter is, seems to indicate that it is too long for the purpose. Thus we have two catechisms on the same plan as the one before us—the Mother's, which is committed to memory by the very young, that the same may be done with the Shorter when they are more advanced; and the Larger, studied and read and explained when the Shorter had been learnt, but not committed to memory like it. And both of these facts seem to indicate that the Shorter is just long enough and short enough—neither too short nor too long, and that it would not be wise either to take from it or add to it.

11. *It is relevant.* Its contents bear directly on the subjects of which it treats. The statement and explanation of these subjects are in their proper place. That which does not bear upon them is excluded. That which is introduced could not safely be left out. And the due proportions of all the parts are preserved. In proof of these statements we refer to the first three questions of the book. "What is the chief end of man?" "What rule hath God given to direct us how we may glorify and enjoy Him?" And, "What do the Scriptures principally teach?" Or, we might adduce as another proof the statements of what is required and of what is forbidden in each commandment. But, indeed, every question and answer in the manual is a proof of the same thing.

Miscellaneous Papers.

HOME.—SUMMARY.

No. VIII.

IN these imperfect papers on Home we need not be ashamed to say that we have had practical results in view from first to last. And, in taking leave of the subject, we now present, in one bundle as it were, a specimen of what these results may and should be.

If home be the best place in the world for every-day *amusement*, it is of the utmost consequence that those under whose superintendence it is should see that there be a sufficient supply, that there be no excess, no interference of recreation with, or prevention by it of, equally or more important domestic or out-of-door pursuits; that as many as possible of home's inmates take a part in it, and that nothing occur to prevent the full flow of spirits necessary for its pleasant and profitable prosecution, or to mar the expected results. In the abodes of the wealthy there can easily be provided a great variety of the stimulants to, or means of innocent, mirth, merriment, pleasure; so that there, each of the whole

household, from the oldest to the youngest, whether in the parlour, or nursery, or kitchen, or domestic green or garden, can at once put his hand to what suits himself, and get the vapours of the brain dissipated, the sluggish flow of the tide of life quickened, and a zest for whatever portion of its serious or solemn business must next be attended to. In the honourable homes of the humbler classes, however, the case is different; and since the supply of amusing articles must be scanty there, an effort behoves to be made to get the old enlisted in favour of the amusements of the young, which we are very much disposed to think are the best after all, and the young brought up to the level of as many as possible of the profitable amusements of the old. The difficulty of effecting this, in the way of the heads of humble homes, especially if they be poverty stricken, arising from this scanty supply, must sometimes be considerable, and, on that account, they are very much to be sympathised with.

But it will be well to master it; not, of course, by stern command issued to the unwilling, or sterner reprimand or punishment to the gloomy or disobedient (for that would frustrate the end in view), but by the gentle persuasions of kindness, and by the irresistible influence of a good and cheerful example set in the matter. Let as much as possible be made of the most scanty stock of recreations in any humble abode, even though it should be able to boast of only a *but* and a *ben*, and we predict to all and sundry there, delightful results that will astonish them. We see no reason whatever why one of the first and principal questions put by a working man, in examining a house for the purpose of renting it, should not be, "Is there scope here for the domestic amusements of myself and my children?"

If home be the place for the concentration of all *enjoyment*, it behoves those who regulate it to step to a higher platform, to keep up their position there, and to give their ideas a wider range than that of the pleasure grounds of mere amusement. The command of the emotions of their own hearts, when the sweet breezes of prosperity are blowing—the buoyancy of spirits, when the dark clouds of adversity are gathering, or its fierce tempests are sweeping—the sympathy with the feeble and the strong, the volatile and the sluggish, the experienced and the inexperienced, the young and the old—the continual observation of, if not interference with, the fractions of homely things—the clear sense of the right and wrong sides of every affair—the knowledge of proper places, and times, and ways necessary for this are possessed, or fully considered, only by those who, within their own domestic circle, have made the attempt to turn to good account all that constitutes mere routine, to extract all the sweets of all that is essentially pleasant, and so to conduct themselves, and to regulate the deportment of others, even while drinking the bitterness of affliction, as to derive thence ultimate profit, and, consequently, ultimate enjoyment. The acquisition, theoretically and practically, of all this, is really very difficult, and to many may appear so very formidable as to deter them from the attempt to make it. But it must be made by heads of homes, or something, perhaps everything, within their province, will be turned topsy-turvy, and enjoyment will be proportionably prevented or marred. The making of it, even with

great trouble, will be repaid by the pleasure resulting from it to all concerned. And this result will be the more satisfactory, the stream of pure delight will be all the fuller and the more constant, if fathers and mothers, masters and mistresses, secure the hearty co-operation of their children and domestic servants. It was not deemed beneath the dignity of a late distinguished Premier to give orders, at the close of one of his remarkable speeches in the British House of Commons, for the washing and ironing of a red handkerchief that was seasonably handed to him when his nose began to bleed, soon after he had risen to make that speech, that, at the close of the debate, it might be handed to the M.P. to whom it belonged; and, in like manner, it cannot be unworthy of any heads of homes to provide for the proper management of every little thing that can promote domestic happiness.

A more commanding position awaits heads of homes when they leave the field of general enjoyment for that of *piety*. Patient waiting for and humble dependance upon the Holy Spirit, who quickens, instructs, shows the things of Christ, and purifies; a deep sense of guilt, and a constant dependance upon the Great Atonement; and a close walk with, and love of, the Heavenly Father as the giver of every good gift and every perfect gift, distinguish the Christian heads of Christian homes. And sorry we are that the thought of the family Bible, where all these are pointed out, should remind us that, when home is viewed as the place of piety, we have to contemplate a decrease of the number of interested superiors. The number of mirth-making or joy-creating masters, and mistresses, and parents may be great, but God-fearing ones, walking at home "in all the commandments and ordinances of the Lord, blameless," are comparatively few and far between. How many families of the street or square of the large town, or of the small town whose streets do not amount to six, or of the hamlet with no street at all, where you live, have family devotions daily? Very few. Perhaps none. We have heard aged ministers from the pulpit, with tears in their eyes and on their cheeks, and aged disciples who never entered a pulpit, but always occupied their pew, with solemn face and quivering lip, declare that, in their youth, family worship in their native places was a very common, almost a universal thing.

But now, alas! the homes of Christians are too rarely Christian homes. And we may well tremble for the piety of a country where family altars have been more recklessly shivered than the groves of ancient times were burnt.

In writing about home as the *object of Benevolence*, we were encouraged by the thought that, long as ministers of religion, and Christian patriots, and painstaking philanthropists had neglected it, our country can now boast of many, from the Queen downwards, who practically take an interest in its improvement. Everybody knows how carefully the barracks of our soldiers, the prisons of our criminals, the reformatories of our outcasts, and the settlements of our convicts are attended to. And the question, suggested by the quarters to which all this carefulness is directed, has sometimes been put, "Why should the homes of those who pursue the arts of peace, without crime or degradation, and in such a way as to make their expatriation or emigration in some respects an evil, be overlooked?" We like the putting of such a question. But we rather consider the improvement of barracks, &c., as an indication that the spirit of benevolent home improvement among all classes is astir. And now, without pointing out the landed proprietors, and civic corporations, and owners of public works, &c., who are putting forth their energies in the good work, we could rest satisfied with the proof afforded by the doings of Home and Colonial and War Secretaries that the public voice and private feeling of our country demand the improvement of the homes of all and sundry, and will not easily be persuaded to rest satisfied till it be accomplished.

In setting forth home as the *Nursery of Youth*, we had in view, among other things, the mistakes of too many parents and guardians, who, either from indifference or the pressure of worldly business, leave the teaching and training of their children exclusively, or almost exclusively, to ministers and teachers of week-day and Sabbath-schools.

In pointing it out as the *Preservative of Maturity*, we had in view the duty incumbent on parents and guardians to make the homes of their children as attractive and beneficial as possible, that nothing in maturity may be more attractive, and the dreadful physical and mental, and moral and social evils that result to sons and daughters who, from forgetful-

ness of former homes, allow themselves to be caught in the snares of the wicked, whose tender mercies are cruel, and who consequently find it all but impossible to make new homes of their own, when they get them, what they ought to be, and hand down evils of their creation to the men and women of the future.

And in writing of home as the *Retreat of Old Age*, we confess the making of an effort to secure the attention of many of the humbler classes of society, who, since the door of the workhouse is open to receive, or the hands of the parish are ready to give charitable aid to their impoverished and infirm fathers and mothers, and other near relatives, allow them, apparently without compunction, to enter the one or to depend upon the other. It may be right for the country to make such provision for the poor, but no one has any right to allow any relative of his to depend upon it, as long as he is able, by exertion and self-denial, to prevent it.

We present these just as specimens of the practical results we contemplated. Other practical results have likely suggested themselves to the readers of our papers. And we have only now to express the wish that the "English Presbyterian Messenger," in paying its monthly visits to the homes of its readers, may always find them in the state in which they ought to be.

HISTORY OF THE PRESENT VERSION OF THE BIBLE.

A "Brief History of our Present Version" is given in a little pamphlet just published by the Rev. Francis Trench, Perpetual Curate of St. John's, Reading:—

At the accession of James I. to the throne in 1603, there were two versions of the Scripture commonly employed in this country—namely, that of "Geneva," and "The Bishop's." Much difficulty and inconvenience arose from the fact that, while the latter was the authorized, the former was the popular version. The King wrote to Bancroft, Archbishop of Canterbury, mentioning that he himself had selected fifty-four able men to be employed on a fresh translation of the Bible into the English tongue. Through him he also called upon the bishops to encourage the learned men in their respective dioceses to send in their notes on any difficulties which they found in

the Scripture to the two Hebrew readers in Oxford and Cambridge respectively, or to the Dean of Westminster, that they might be considered by the translators. Nothing is known with any accuracy as to the appointment of translators by the two Universities of Oxford and Cambridge; but that such an appointment was made there is no doubt, as the King issued his command for this purpose. The King also arranged for their maintenance. Fifty-four persons were originally mentioned as the number appointed by the King for the translation. However, the names of forty-seven only are known as actually employed in it. The translators finally met at Oxford, Cambridge, and Westminster; and were divided into two companies at each place, so that there were six in all. The following were the chief of the instructions given to direct their proceedings:—

I. The Bible ordinarily read in church, and generally called the Bishop's Bible, was to be the basis of the new version.

II. Proper names in the text and the old ecclesiastical words were to be kept as much as possible.

III. No marginal notes were to be allowed farther than to explain those Hebrew or Greek words which could not be conveniently expressed with their full meaning in the text.

Thus much for the contents of the new version. As to the mode towards effecting it, the following plan was adopted:—

I. Each translator of each company was first to take the same portion. Then all were to meet and compare notes, and through this mutual conference the best attainable version is to be made.

II. When each company had thus finished a book, a transcript of it was to be sent to each of the other five companies, so that every printed passage would thus be considered—firstly, by an individual translator; secondly, by a company numbering from seven to ten; thirdly, by the other five companies separately; and, lastly, by a Committee of Revision, in case of any doubt or difficulty. This Committee was formed of the chief persons of each company, who were to meet together for the purpose at the end of the work. The work was not absolutely commenced until the year 1607. It is considered that a very likely cause of this delay was the difficulty of obtaining funds for the requisite cost of the undertaking. The only means open

for obtaining them consisted in a contribution, asked by Bancroft, in his Majesty's name, from the bishops, deans, and chapters.

The first company of translators met at Westminster, under the presidency of the well-known Dr. Andrews, at that time Dean of Westminster, and afterwards Bishop of Chichester and Winchester, in which see he died. To this body was assigned the Pentateuch, and the historical books of Scripture to the Kings inclusive. The second company met at Cambridge, Dr. Livelie, the Regius Professor, having been appointed to preside. He, however, died before the commencement of the work; and, in consequence of the prominent part which, from the beginning of the proposal, was placed in his hands, it is supposed that the delay in its commencement may have partly arisen from his death at the most critical time. The portion assigned to this company consisted of the Chronicles, and succeeding books, to the end of the Song of Solomon. The third and fourth company met at Oxford; the first of these two divisions, under the presidency of Dr. Harding, Regius Professor of Hebrew. From Isaiah to Malachi, inclusive, was entrusted to them; and the four Gospels, the Acts, and the Book of Revelation, to the latter of these two bodies, which met under Dr. Ravis, then Dean of Christchurch. The fifth company met at Westminster, under Dr. Barlow, who had been just made Bishop of Rochester. The Epistles of the New Testament were their allotted work. And, finally, the sixth company met at Cambridge, with the Apocrypha for their portion. The translations were finished in the year 1610. Two delegates were then appointed from Cambridge, Oxford, and Westminster, who met daily at Stationers' Hall for about three-quarters of a-year; and, from a statement made at the Synod of Dort, in 1618, it is known that six other persons met these six representatives, and thus formed a Committee of twelve, for the general review of the work. It is not known who these six were; but it is supposed that they were six bishops appointed to the office by King James, and that Dr. Bilson, Bishop of Winchester, with Dr. Miles Smith, afterwards Bishop of Gloucester, finally revised the whole, previous to publication, prefixing the heads to the several chapters, and adding the preface.

WILL NOT THE OLD BOOK DO?

IN all the consciousness that it is not perfect, the present version of the Bible is so dear to men's hearts, and so familiar to their memories, that the general cry would be, "With all thy faults, I love thee still!" "The old is better!" It is easy to see that such must be the case in a matter of this kind. Even its quaint and old-fashioned forms of expression endear the Bible to us, and its peculiar phraseology is stereotyped in the religious language of the people. This last is a double objection to it in the eyes of many. A word about each part of it may, therefore, not be out of place. There are few who would use, or even retain a few expressions which have become obsolete or vulgar; but there are many who would cling tenaciously to expressions which are simply old-fashioned or quaint. But the religious phraseology of the nation; is it not all cant and whining, unknown beyond the precincts of Cave Adullam and Little Zoar? Not so fast, friend; there are cant phrases, but there is also a religious phraseology which is all but universal—and what of it? Has not every art, science, system, and handicraft, its peculiar phraseology? Certainly, because it is not only convenient, but necessary—and religion must have its own words and phrases. It has them: very many of them have a place in the present version of the Scriptures, and to exchange them for others would do violence to the general religious feelings of the nation. Those who declaim most against these things, have generally adopted a new system of terminology, borrowed from their favourite Carlyism, or some other equally un-English *ism*. Therefore, if the sects stand little chance of being anything but a stumbling-block in the way of the new version, the Neologists* have no better hope.

Nor is it to be overlooked that the present English Bible is quoted in all our literature, and almost all the books we read would tend to make us remember it, and would keep it before our eyes. Every printed sermon has had it for text, and all kinds of religious books are full of it. We should want new concordances, for old Alexander Cruden and Co. might be laid on the shelf; we should want new Prayer-books when we go to church; we should want new commentators, for Scott, and Henry, and Adam Clarke, and Barnes, and Doddridge have used and criticised the book now in use; and we must have in general a new religious literature, or expurgate the old, or suffer the inconveniences. The time

* Properly, persons who invent *new terms* or *expressions*.

required to remove all these mountains and valleys of difficulty, in the way of a new translation to be used as much as the old, would suffice to bring in the millennium at the longest computation. To touch the old Bible will be like taking away the keystone of the arch, or like beginning to introduce modern improvements into an old building: there is no knowing what you undertake if you do either of these things, and the work will assuredly grow upon your hands. It is a very easy thing to think no more will be required than if you were to array an old friend in a smart new dress after the rules of the most modern taste. Your new Bible will not come to you as your new friend; or if it does, you will exclaim, "If thou beest he ———," come though it may with all the recommendations of the first scholarship, and the newest criticism to boot.

Another version would be viewed with suspicion, and even a moderate revision would be received with diffidence. We do not like to have even our hymns altered when we have known them from our infancy, and heard them from a mother's lips; and how would an altered Bible be received? There would, of course, be found many to adopt the new book, but, in this case, the many would be few—for the majority, the million would repudiate it. Yes, certainly, so far at least as England is concerned. What brother Jonathan might do, we know not; much would, in some quarters, depend upon the rendering of the word *doulos* (servant or slave). We are an old people, not given to change, and the effort to introduce so great a change as a new Bible, would be as hopeless as getting up a new revolution here, a thing very difficult indeed.

If our opinions are erroneous, they are very erroneous; but such are our impressions, irrespective of the merits or demerits of our present version, and irrespective of the merits or demerits of any plan whatever, either for an extensive revision or a new translation. It is folly and madness to put ourselves into connexion with any such scheme, without anticipating the consequences. "Look before you leap," is not a bad proverb, and "*Festina lente*" (do not make haste in a hurry), is another not much worse. The wandering of the children of Israel for forty years in the Wilderness would be nothing to it: and we fear that the Moses and the Aaron of the movement would not live to see its completion, nor the many millions who saw its commencement. We have no particular fear of the Amalekites and the Amorites, &c., but we have no particular desire to contend with them, and endure all the toil and trouble which invite us,

until we have some warrant for success, until we have some clear indication that we are in Egypt, and until we have some equally clear indication that we should go out of it.—*Christian Weekly News.*

ALONE.

My dear old wife, how still she glides,
Within the open door,
I seem to hear her gentle step
Beside me on the floor:
I lift my eyes—'twas but the wind,
The wind, and nothing more.

I sit beside the cottage fire,
It blazes warm and high,
And as I sit, I hear her knit,
How swift the needles fly!
I look—and lo! a vacant chair;
And seeing that, I sigh.

The wailing wind across the moor
Is floating like a knell,
The snow is resting, soft and white,
In many a feathered swell;
And Oh! it falleth cold and chill,
Within my heart as well.

I miss the precious tones of love
I've heard for many a year,
And still alone, I seem to feel
Her gentle presence near;
But when I look and see her not,
I brush away a tear.

I travel back the mist of time,
And with a thrill of pride,
I clasp her little, trembling hand—
My graceful, girlish bride;
And ah! I love her better, far,
Than all the world beside.

And one by one the by-gone years
Come gliding to my view,
I seem to meet her loving eyes,
So beautiful and blue,
And, meeting them, I softly smile,
The picture seems so true.

The clock upon the mantle strikes—
I start—the dream is flown;
I only hear the wailing wind,
So mournful in its tone—
Perhaps it knows an aged man
Is sitting here alone.

Alone! for O! the coffin-lid
Her placid brow hath pressed,
And silent now the loving heart
That throbb'd within the breast;
And O! I yearn to lay me down
By her dear side, and rest.

Poor, lonely heart! the weary throb
Will soon be silent here;

For O! I bear the heavy snows
Of many a wintry year;
And it is very sweet to me
To know that death is near.

My pulse grows weaker day by day,
And I am glad to go;
I shrink not at the chilling flood,
Though cold its billows flow;
I know a Father's guiding hand
Will bear me safely through.

And lo! that blissful world beyond—
I seem to enter there;
I seem to hear her welcome sweet
Float on the scented air;
And lift my eyes to greet her own,
And see her vacant chair.

I DON'T ATTEND BALLS.

1. I DON'T wish to become intimate in the fashionable world, inasmuch as there is little to be gained in such circles.

2. I can put in my time more profitably.

3. I could not thereby promote the glory of God.

4. Few Christians can be found in such places, and I always wish to meet such wherever I go.

5. It wounds many good brethren to hear of such conformity to the world.

6. I would not like to die in a ball-room; and I "know neither the day nor the hour wherein the Son of man cometh."

7. I do not wish to set a bad example before others.

8. Because late hours are unfriendly to good habits and progress in piety.

9. Because such scenes of dress and gaiety are unfavourable to spirituality.

10. Because I could not pray for the blessing of God upon such an amusement.

11. Because the wise and the good, including Church officers, have taken ground against such fashionable amusement.

12. Because I have to give an account to God for all the deeds done in the body; and I cannot see how I should be able to justify such a waste and perversion of the time of my probation on earth.

13. I cannot classify dances under any one of my covenant obligations.

I CANNOT AFFORD TO GIVE.

O THAT some heart, glowing with charitable emotions, purged from selfishness, and overflowing with love to all mankind,

might write words which would be as living coals of fire to burn up the covetousness within our hearts!

The wealthy, the comfortably circumstanced, and the poor refuse to give, and quiet conscience by believing they cannot afford to give. But why is it that the rich man cannot give? He is surrounded by all the luxuries of life, filled to repletion with its good things; why can he not give? O why? The starving poor ask, why? His own conscience at times whispers, why? A world perishing in sin asks, why? Let him search his heart for the reason why, before his God will call upon him in a voice that will penetrate the depths of his soul, to give an account of his stewardship.

Those comfortably circumstanced refuse to give also, and why? They cannot afford it. Cannot afford to lend to the Lord a part of that He has entrusted to their care. Cannot afford to drop a comfort here and there in the pathway of those who are weighed down with sorrows, and destitute of friends. Cannot afford to gladden a sad heart. Cannot afford to wipe a tear from a streaming eye. Cannot afford to lighten the burden that is pressing some poor one down to earth. No, no; cannot afford to deprive self of some gratification. Neither will thy God afford (if we may so speak) to give eternal life to those upon whom the sin of covetousness is found. The poor are not expected to give—they really cannot afford it. But if they do give, think you it would impoverish them? Why, I recollect to have read of a poor widow who gave all her living, two mites, and the Lord commended her for so doing. Also, another poor widow was inconsiderate enough (if we may so speak) to entertain a prophet when she had only a cruse of oil and a little meal for the sustenance of herself and son, and a famine raging sore in the land at the time; but her meal and oil wasted not. If a pure motive prompts our liberality, it is a blessed privilege to give. We have abundant instructions given us in the Word of God how to give, “not grudgingly,” “nor of necessity,” “but cheerfully.” “Not to be seen of men;” but we should not let one hand know what the other doeth. “Not to receive as much again,” &c.

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.”

MARY.

STRONG CONFIDENCE.

WHEN Valens, the Emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered, “Alas! sirs, these speeches are fit to catch little children; but we, who are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths rather than suffer one tittle of the Scriptures to be altered.” When the Emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered, “He needs not fear confiscation, who has nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when his body will be destroyed at one blow; nor death, which was the only way to set him at liberty from sin and sorrow.”

SELECTIONS.

THE LARK AND THE HAWK. — How nimbly doth that little lark mount up singing towards heaven in a right line; whereas the hawk, which is stronger of body, and swifter of wing, towers up by many gradual compasses to his highest pitch. That bulk of body and length of wing hinder a direct ascent, and require both the help of air and scope to advance his flight; whilst that small bird cuts the air without resistance, and needs no outward furtherance of her motion. It is no otherwise with the souls of men in flying up to their heaven. Some are hindered by those powers which would seem helps to their soaring up thither; great wit, deep judgment, quick apprehension, send men about with no small labour for the recovery of their own incumbrance; whilst the good affections of plain and simple souls raise them up immediately to the fruition of God. Why should we be proud of that which may slacken our way to glory? Why should we be disheartened with the small measure of that, the very want whereof may (as the heart may be affected) facilitate our way to happiness.—*Hall.*

HOW MUST I DISPOSE MYSELF ON THE LORD'S-DAY.—Avoid all servile work, and expend it only in such actions as tend to the sanctifying thereof. God, the Great Landlord of all time, hath let out six days of the week to man to farm them; the seventh day he reserves as a demesne in his own hand; if, therefore, we would have quiet possession, and comfortable use of what God has leased out to us, let us not encroach on his demesne. Some Popish people make a superstitious almanack of the Sab-

batl, by the fairness or foulness thereof, guessing at the weather all the week after.* But I dare boldly say, that from our well or ill spending of the Lord's-day, a probable conjecture may be made, how the following will be employed. Yea, I conceive, we are bound (as matters now stand in England) to a stricter observance of the Lord's-day than ever before. That a time was due to God's service, no Christian in our kingdom ever did deny; that the same was weekly dispensed in the Lord's-day, holy-days, Wednesdays, Fridays, Saturdays, some have earnestly maintained: seeing, therefore, all the last are generally neglected, the former must be more strictly observed; it being otherwise impious, that our devotion having a narrower channel, should also carry a shallow stream.—*Fuller's "Wounded Conscience."*

* If it rains on a Sunday before Mess,
It will rain all the week more or less.
—*Popish Rhyme.*

THE fountain of content must spring up in the mind; and he who has so little knowledge of human nature, as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.—*Johnson.*

WHEN once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

RELIGION NOT SELFISH.—The first act God requires of a convert is "Be fruitful." The good man's goodness lies not hid in himself alone; he is still strengthening his weaker brother. I am persuaded to be a means of bringing more to heaven is an inseparable desire of a soul in a right state. Good men wish all they converse with in goodness to be like themselves. How ungrateful he slinks away who dies and does nothing to reflect a glory to heaven! How barren a tree he is that lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good work to generate after him! I know all cannot leave alike; yet all may leave something answering their proportion and kind. Withered and dead

arc those grains of corn out of which there will not spring one ear. The physician who has a sovereign receipt, and dieth unrevealing it, robs the world of many blessings which might multiply after his death; leave this conclusion to all survivors, that he did good to others only to do himself greater. Which how contrary it is to the Gospel, and the nature of Christian love, I appeal to those minds where grace has sown more charity. I doubt whether he will ever find the way to heaven that desires to go there alone. They are envious favourites who wish their king to have no loyal subjects but themselves. All heavenly hearts are charitable. Enlightened souls cannot but disperse their rays. I will, if I can, do something for others, and for heaven—not to deserve by it; but to express myself and my thanks. Though I cannot do what I would, I will labour to do what I can.—*Owen Feltham's Resolves, 1636.*

AN hour of solitude passed in sincere and earnest prayer, or the conflict with, or conquest over, a single passion or "*subtle bosom sin*," will teach us more of thought, will more effectually awaken the *faculty*, and form the *habiti*, of reflection, than a year's study in the schools without them.

A reflecting mind is not a flower that grows wild, or comes up of its own accord, the difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we, to exclaim with the Psalmist,—"The entrance of thy word giveth light; it giveth understanding to the simple."—*Coleridge.*

It is a secret known to few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Addison.*

TRUST him little who praises all, him less who censures all, and him least who is indifferent about all.—*Lavater.*

Missions.

CHINA.

LETTER FROM THE REV. CARSTAIRS DOUGLAS.

[THROUGH no fault of the "Messenger," we regret that our readers have not sooner enjoyed the privilege of perusing the following letter from Mr. Douglas. The thirteen candidates for baptism will have a special place in the prayers of

the friends of China, and it will be with no ordinary interest that our readers will learn that amongst the Chinese Christians at Amoy there are men of sufficient intelligence and establishment in the faith, to be fit to be ordained as *ruling elders*.]

Amoy, May 23, 1856.

My dear Dr. Hamilton,—Since my last letter, I have made two mission trips a little beyond the usual circle. The first was to a village named Chheng-choan, *i. e.*, “Clear-fountain,” where one Christian (received some time ago at Amoy) has his dwelling at a distance of eleven or twelve miles from any brother believer—Pechuia and Chioh-bey being about equally distant. Having gone to Pechuia in the Gospel-boat, and left it at anchor, I hired a small boat with a bamboo cover, and taking four of our boatmen with two of our evangelists, we started in the morning up the river. About eight miles’ pulling brought us to a small market village, the nearest point on the river to Chheng-choan; so, having preached a little there, we left our boat and proceeded on foot. At first it was very much like the usual scenery, a path along the base of a rocky hill, bounded on the other side by extensive level rice-fields; but soon the level ground contracted, and we found ourselves walking through what reminded me of a quiet Scottish glen; the hills rise high, though gradually leaving room in the centre for little more than one or two rice-fields; and instead of the usual shapeless rocks mingled with white tombs, their upper parts are clothed with long grass, and the bases covered with abundant copse-wood or brushwood, while the purling brook at the bottom flows, not as usual through slimy mud, but between gravelly and grassy banks, fringed (not to speak of plants nameless in the west) with a profusion of single and double roses. But besides my companions and the watery rice grounds, I was abundantly reminded that I was far from my native land, by the multitudes of men going and coming with faggots of fuel; all the hills of the valley and of the little vales branching from it are covered with the abovementioned brushwood; and a great business of the neighbourhood is to cut it and the long grass and dry it in the sun for fuel; this is tied in large bundles, two of which each man carries by a pole over his shoulder down to the banks of

the river. We paused several times, both in going and coming, to discourse to these men and to the villagers on the road. Again the vale gradually opened, and we found ourselves at Chheng-choan, a cluster of villages on a small plain quite surrounded by mountains. We at once found our brother, and my people were soon fully occupied preaching the Gospel to the people who came about to see the foreigner, such a phenomenon having never before appeared in this valley. Mr. Burns, indeed, was once invited by one of the inhabitants to go and preach, but it was too hot at the time and he never made it out. He says so in an old number of the “Messenger,” where he uses the name “Clear-fountain.” The said man came to hear us, and presented us with a good meal, but his heart is still untouched. I had intended to visit the same day the large market-town of Kwan-jim, a few miles further up the river; it is said to be considerably larger than Pechuia; but on returning to our boat we found time would not allow. So though we could see its buildings and the masts of its boats, we turned our course homeward, where several inquirers were waiting to be conversed with.

My other visit was to Ma-ping (Mr. Burns’ “Horse-flat”) which I visited once before about two months ago. This day week I went up to Pechuia, and conversed with seven inquirers in the evening, and stayed there that night. Early on Saturday morning we started; and on arriving at the Ma-ping chapel, our evangelists began preaching, which was carried on almost without intermission till late in the evening. During a considerable time, while this was being done in the outer room, the candidates for admission retired with me to the inner room, to converse upon the doctrines of the Word and the feelings of their hearts. Of these inquirers, *thirteen* gave me their names as candidates for baptism; it will, of course, be necessary to delay their admission till they are more fully instructed, and more tried in their adherence to the Gospel; but I doubt not it will greatly refresh your spirit, as it has refreshed mine, to see such a work done entirely by native Christians. On my way back to Pechuia, on the Sabbath evening (the day having been spent in a way similar to Saturday), my thoughts on this work received a kind of visible embodiment; for after winding about

among the hills, on emerging from a narrow rocky path the whole rich plain in which Pechuia stands burst at once on our view. About two months before, on returning from a similar visit, the labourers were just beginning to let in the irrigating waters and to break up the hardened soil; but now it was all covered with the verdure of the growing rice; perhaps by the time you receive this, when the grain has been ripened, some of the spiritual harvest may also have been gathered in.

While God is thus bestowing his blessing, we need not wonder that the enemy is busy, both stirring up enemies without and plying temptation within. One of our members, by name Wat, who stays at a village halfway between Pechuia and Ma-ping, has been threatened with punishment by the Hai-teng mandarin, because of his abandoning the religion of China. Another charge brought against him is, that he has broken an agreement he made awhile ago that he would not become a Christian; that was "in the beginning of the Gospel" in these parts, while Mr. Burns was still here; he had been impressed, but the opposition of his friends had prevailed upon him to make that agreement; afterwards he returned and applied for admission, and after long probation was baptized some months ago. And now, though by no means making light of the danger, he shows a noble confidence and is not ashamed of the Redeemer's cause. A letter has been sent from the British Consulate here to the Hai-teng mandarin, pointing out that Wat has not broken the Chinese law, and we trust that we may be left in quiet. The other case has no element of comfort; it is a young lad who for several acts of impurity has been cut off from the Church of Chioh-bey, apparently without hope of recovery.

On the 11th of this month, the first foundation of Church government on the Presbyterian basis was laid in Amoy, and I rather think the first in China. The Church here connected with the London Missionary Society has for some time back enjoyed the aid of native *deacons*, but it is *Congregational* in its constitution, and has no elders except the European missionaries. But the Dutch Reformed Church is really a Presbyterian body, and almost absolutely identical both in doctrine and government with ourselves. In these circumstances, when invited to take part in the ordination of

the *elders* and *deacons*, it is evident I could not but comply, especially as our relations are so intimate that *all our members* at Pechuia have been baptized by the American missionaries. Messrs. Doty and Talmage conducted the ceremony, which is exactly like our own, and then it was with the most hearty goodwill and joy that I gave the right hand of fellowship to the newly ordained native office-bearers. At the invitation of the missionaries, I have also taken part in the meetings of the "Tiong-chip-hoe," which indifferently may be translated "Consistory," or "Session," the only difference in it from our usual session is that the deacons are present, and are allowed to speak, but they can *vote* only on pecuniary matters.

I need hardly say that this transaction does not consist in members of one Church joining another, nor in two Churches uniting, but is an attempt to build up on the soil of China, with the lively stones prepared by the great Master-builder, an ecclesiastical body, holding the grand doctrines enunciated at Westminster and Dort, and the principles of Presbyterian polity embraced at the Reformation by the purest Churches on the continent and in Britain; it will also be a beautiful point in the history of this infant Church, that the underbuilders employed in shaping and arranging the stones were messengers of two different (though not differing) Churches in the two great nations on either side of the Atlantic.

We take the following from a letter sent by Mr. Douglas to his friends in Edinburgh, and dated

Amoy, June 19, 1856.

You who are acquainted with typhoons will be specially glad to learn that, though a very severe one visited Amoy last Sabbath evening and Monday morning, we have received no injury. I was at the time in the Gospel-boat in the South river, a little below Pechuia, and there could not have been a better position for us to avoid the danger.

Five Baptisms at Pechuia.—On the first Sabbath of this month I was with Mr. Talmage at Pechuia, when five men were admitted. One is from a little village across this river. He had long heard a little about the Gospel, as one of his relations is a Christian; but the occasion of his increased interest was remarkable. A village at feud with his village

had caught him and put him into confinement, where he was in great distress, and bethought himself of the Christian's God, about whose power he had heard so much; and having earnestly prayed, he was in course of time set at liberty. From that time he began to inquire and to attend the Meeting at Pechuia, and to keep the Sabbath, and now he is most hopefully converted. A second is a brother of Tek-Yam, the opium smoker of thirty years' standing, who was converted under Mr. Burns, and who is now employed as a colporteur. This younger brother was also an opium smoker, though not so far gone: many months ago he was impressed, and almost overcame the habit, but he fell again under its influence, and went so far astray that he feared (when the truth yet again touched him) that he had sinned beyond recovery. But now, after long trial of his conversion and of his steadfastness, he also has been baptized. A third was from the same village as Wat, the man mentioned in last letter as being threatened with punishment for having left the religion of his country. The other two are from the new out-station of Ma-ping.

More Inquirers.—On that occasion there came down from Ma-ping twelve other applicants for admission, but it was thought advisable to delay them, as well as four others, at Pechuia, till they have been more fully tried and examined. Three of those men were so desirous to come, that, being unable to come on foot so far (about seven or eight miles), they hired chairs. We are told that there are also several other inquirers. One of these I saw myself on my late visit; he is a very interesting young lad, about sixteen years old, but his parents will not allow him to come to Pechuia, and he can scarcely ever get to the Ma-ping chapel.

Interesting Case.—Another case is exceedingly interesting. You remember that, two or three years ago, Mr. Burns stayed a little while in that cluster of villages, but saw no fruit of his work, and we had as yet met with only one man who had received any strong impression at that time; but the Word had also sunk into the heart of a woman, and from that time to this she has constantly worshipped the supreme God; very little of the truth she had learned, but it was enough to be the means of leading her to worship Him in spirit, the only ceremony she used being to bow herself down twelve times

in adoration. Her relations scolded her for not joining in their idolatries, but she would worship God alone; and when they could make nothing of earthly threats, they said, "Well, after you are dead, we will not offer meat, and clothes, and such things to you, so you will be a poor, cold, hungry spirit." "No," said she, "God will take me to heaven, and I shall have no need of your meat." All this while as yet she knew almost nothing of the doctrines, and she had no idea there was any Christian within her reach. You may therefore imagine her joy when she learned that a company of Christians had a Meeting-house in her neighbourhood, and now she is a candidate for baptism. She had determined to come down to Pechuia to apply last Sabbath, but the heavy rain and wind which preceded the typhoon prevented her.

Twenty-one Baptisms at Amoy.—On the same day Mr. Doty baptized three men at Amoy; one of these was one of the very first who was under impressions, just at the first arrival of missionaries here; but the great, and, for a long time, the only obstacle, was his unwillingness to put away his ancestral tablets. That having been overcome, he is now a member of the Church. On the 8th the London missionaries baptized six women and twelve men, one of these being Mr. Lea's teacher. It was especially interesting to see him confessing that the doctrine of Confucius and the sages was not sufficient to give that salvation which he had found in the faith of Jesus. I need make no remarks on a work of the Lord so marvellous in our eyes.

Amoy, July 21.

In my letters published in the "Messenger" from February to May, I observe two mistakes; one a mistranslation of "tau-jiél," which simply means a busy throng, either for business, or pleasure, or idolatry; and also that "I spoke of a colporteur having fallen into opium-smoking." He was only employed as chapel-keeper, and that for a brief time; and not knowing him personally, and seeing his salary in the account-books, and not being sufficiently at home in the language at that time, I mistook his occupation. None of the Evangelists or colporteurs employed here have ever fallen back.

On account of the various annoyances and troubles which the Christians on the mainland have been suffering since the

time of our first representation to the British and American Consuls, we have lately made a second statement in a supplementary form. The Tau-tai of this circuit has promised verbally to attend to the matter. He is the same man who was the beginning of the whole trouble while he was mandarin of the county in which Chioh-bey stands. The American Commissioner (Dr. Parker) happened to visit Amoy just at the time, and also received fair promises (verbal). It is said that when he unrolled the Chinese copy of our statement, and before he had spoken, the Tau-tai at once pointed to his own name, and said, "O yes! I know quite well; that is me," or some such words. The Commissioner was at the time on his way to Fuh chon, to have an interview with the Governor-General, and meant (among other things) to lay this matter before him. Matters are now a little better at Chioh-bey; at least, the soldiers have ceased to come to frighten people from entering the chapel. The change took place on the return of the local mandarin, who ran away on being reproved by the county mandarin. It is not known whether he had really made any appeal to the superior authorities. As far as we can learn, the account he gave on his return was, that (having previously had some experience about foreigners when at Shanghae) he just went away for a little into the interior, for fear the foreigners would come up to attack Chioh-bey; that now, seeing they were peaceably inclined, he had come back, and gave instructions that the soldiers and police under his control should not meddle with the Christians.

REV. DAVID SANDEMAN.

SUCH of our readers as were present at the Meeting of Synod, will remember the interesting service at which Mr. Sandeman was set apart to the work of Chinese evangelization. Since that period most of Mr. Sandeman's time has been spent in visiting the congregations within the bounds of the Synod, to many of whom he has ministered, both on week-days and Sabbaths, with the greatest acceptance; and in many of the large towns, such as Liverpool, Manchester, Stafford, London, with the true spirit of a missionary he has gone out into the streets and lanes and preached the Gospel to large and solemnised assemblies.

On the 2nd of October, as arranged by the Foreign Mission Committee, a valedictory service was held in Regent-square Church, the devotional services of which were conducted by the Rev. W. M. Thompson, of Woolwich, and the Rev. G. J. C. Duncan, of Greenwich, and when short addresses to the audience were delivered by Mr. Thompson, the Rev. James Johnston, Mr. Sandeman himself, and the Rev. Dr. Hamilton. On the following day, accompanied so far on his continental route by his brother, the Rev. F. Sandeman, and G. F. Barbour, Esq., Mr. Sandeman set out on his interesting and (we fondly trust) eventful journey, carrying with him the warm affection and fervent prayers of many friends, and by the time that this reaches our readers we hope that he will have accomplished half the distance to Amoy.

CORFU.

MR. CHARTERIS TO MRS. PATISON.

Sept. 16, 1856.

DEAR MADAM,—I consider the time to have arrived for writing to you a few statements which may be laid before your Ladies' Committee in the end of the month.

There has been no new phases presented by our operations since I last wrote to you. Personally I have been devoting a good deal of time to the work of the Bible and Tract Society. I have drawn up a report of the operations of our Branch Society for 1855, a copy of which I shall endeavour to forward to you. I have sent copies of it to all the subscribers who remain in the islands, and also the officers and others who have arrived since last spring. The majority of the subscribers for the preceding year have, of course, left, as they belonged to the militia. I met with much kindness from Lieut.-Colonel Bacon, of the Berks, Lieut.-Col. Fane, of the Oxford, and Lieut.-Colonel Lord Bethune, of the Wilts, as also from such of their officers as I had an opportunity of calling upon personally. Had I been sooner in the field more might have been done. I did not commence until December, and had to wind up on the 1st of January. As it was, our local effort was nearly equal to that of former years; and, as I have taken time by the forelock, I expect to do more in 1856. We propose to establish a hospital

library, consisting of the Tract Society books. The Committee of the Religious Tract Society have made us a grant of 20*l.*-worth of books, on condition that we pay 10*l.* within this year. I have in a few days collected upwards of 5*l.* His Excellency Sir J. Young has contributed 2*l.* 3*s.* 4*d.* for the Bible Society. This his Excellency did without being solicited by me; and he has told the Under-Secretary that he would, probably, when he returns from an excursion to the other islands, give something additional for the Tract Society.

I trust your Ladies' Committee will approve of my undertaking the chief management of this good work, which, owing to frequent changes during the last three years among the worthy officers who took an interest in it, has rather languished.

The box containing the library may have been sent off before this reaches you; if not, would you ask Nisbet and Co. to send me two copies of Capt. Vicars' Memoir, or to send them by Mrs. Dickson, who writes that she is about to set out for London, and to return by the first Liverpool steamer in October?

My Sabbath audience has been again diminished by the 68th, a very full and fine regiment, having gone to garrison Zante and Cephalonia. I had a good number of men from it. My audience is still considerable. Several children have arrived, and I intend to commence a Sabbath-school next Lord's-day. I preach twice each Lord's-day in the garrison school-room, and I occasionally cross over to Vido, where, in a quiet corner of the fortress, a church is extemporised, by placing a chair and table for myself, with a few forms for the men, and where I extemporise a sermon to a few hearers, not more than thirty at any time. Last Sunday there were fewer, as some companies had been brought to Corfu, after the 68th left. I keep up a prayer-meeting every Tuesday evening in the school-room, and I hope a good many may be drawn out during the winter. A few of our congregation meet once or twice a-week to practise psalmody, which, at our diets on the Lord's-day, is well conducted by several of the Sappers and Miners. There is still a rumour that a Scottish regiment may be sent from Malta

to Corfu. Please enter in the "Messenger" the two contributions of 4*s.* 4*d.* as from Mr. D. Mackenzie, Corfu.

[Mr. Charteris, in a former letter, stated the case of three Jews, with whom he had had most interesting conversations, and promises to resume their history at a future period.]

TO MISS WEBSTER.

Corfu, June 24, 1856.

DEAR MADAM,—I am afraid that this may be too late for your quarterly Meeting, which I *cannot* succeed in keeping in mind. I write a few lines in the hope that they may perhaps reach you in time. The most interesting feature in our work at present is the increase of our congregation. For several Sabbaths we have drawn from the 3d, 46th, and 68th Regiments, and from the Sappers, who have arrived from the Crimea; a good number in addition to those we formerly had from the Royal Artillery. Our place of worship, the large garrison schoolroom, seems nearly half filled. We had the Communion on Sabbath last, the 22d. The number of communicants was eighteen. I had the pleasure, after preaching, of being a hearer and receiver, as Mr. Lowndes served the table. This was a comfort which I had not enjoyed for eleven years, as I have had to dispense to others as well as to partake myself.

Mr. Lowndes has made an excursion into Albania. He went to Prevesa, and thence to Janina. Besides a servant whom he took from Corfu, he had a Turkish soldier for an escort. He met with no danger—had but little success; yet he is not without hope that his Mission may be an introduction to a further extension of Gospel light in a very darkened region. It would appear that the Greeks are as much to blame as the Turks for the backward state of the country; that there is a kind of Greek oligarchy, who unite with the Pashas in corruption and oppression. For example, a Greek left sufficient funds to educate the whole population of Arta and Janina, as well as to provide books, &c. These funds are administered by Greeks in Janina, who, of course, embezzle them, do not pay the teachers, and allow the schools to fall off. The Ionian Consul took the matter up, arrested the interest of the money, which is annually drawn from the Bank of Athens, and paid the teachers, who had been three years in arrears.

Presbyterian Church in England.

COLLEGE COLLECTION.

THIRD SABBATH IN NOVEMBER.

At no period in the history of the College have the Committee made their annual appeal with more hopefulness and confidence.

In fulfilment of the important trust committed to them, they are happy to announce that they have secured to the College and the Church the services of DR. M'CRIE, whose very name, on grounds both personal and hereditary, is endeared to every true-hearted Presbyterian.

And whilst they would not "glory in man," they devoutly acknowledge the goodness of the Great Head of the Church in furnishing our "school of the prophets" with a teacher whose literary and theological attainments, as well as his large experience, are so fitted to adorn the office.

Accordingly, a few days after the issuing of this notice, the session will be opened by the eminent Church historian and divine who, last May, occupied with such distinction, the chair of the *General Assembly of the Free Church of Scotland*, and who is now one of our professors.

When we contrast the present month of November with the same period last year, and when we remember the depression occasioned by the removal of one of our Church's brightest ornaments, Professor CAMPBELL, and the anxiety and uncertainty which then surrounded our prospects, we would devoutly acknowledge the gracious interposition which has so far dispelled our darkness, and which revives the hope that our seminary may be made the means of a goodly contribution to the cause of sound doctrine and vital Christianity in this realm of ENGLAND.

Earnestly do we trust that the ensuing collection may be a substantial expression of our brethren's gratitude, and their growing interest in an Institution which owes its preservation hitherto mainly to the generous efforts of a few. A large increase in the revenue is imperatively required, as the treasurers are at present considerably in advance—and with adequate means at their disposal the Committee feel that the present is a propitious

moment for increasing the efficiency of a seminary with which the best hopes of our Church are identified.

Since the rising of Synod five students have been licensed to preach the Gospel, but whose places will be more than supplied by new entrants in the approaching Session.

By order of the Committee,
ALEX. GILLESPIE, }
JAMES ANDERSON, } *Convenors.*

College Hall, Oct. 16, 1856.

COLLECTIONS AND DONATIONS.

FOREIGN MISSIONS.

Douglas, Isle of Man ... Collection	£1 13 6
Norham	do. 1 0 0
Greenwich	do. 6 13 5
Crookham, Collection....	1 11 0
Ditto, Donations.....	1 9 0
	3 0 0
Rock Ferry, Liverpool, Sabbath-school	1 12 4
Missionary-box of a Girl of five years.....	0 14 0
Blyth, collected after address by Rev. David Sandeman	1 15 0
Mr. G. Stevenson, Donation.....	1 0 0
Liverpool, Miss Fraser's pupils ..	1 0 0
Bavington, and three District Meetings, Collections.....	3 6 0
South Shields, Collection	3 0 0
Alnwick, collected by Miss Ellen Thomson, Great Ryle	0 13 3
By Rev. Jas. Johnston:—	
Missionary Meeting, Greenlaw..	1 15 8
Mrs. Fullarton, Edinburgh	0 10 0
By Mrs. Sandeman, Perth.....	1 0 0
Trinity, Newcastle, collected by Mrs. Archer	2 1 0
By Mrs. Parlane, Manchester:—	
A Christian Friend at	
Brodick, Arran	8 0 0
Mr. Neil Fullarton	0 10 0
Mr. John Fullarton....	0 1 0
	8 11 0
Canning-street, Liverpool, Thank-offering from a Member of	5 0 0
Donation by the late James Masterton, Esq., Liverpool	500 0 0
Greenock, Robt. Bowman, Esq....	1 0 0
Mrs. Bowman	1 0 0
By Mrs. Chalmers, collected by	
Mary and Ann Clark.....	0 16 4
Windsor, Association, per Rev. Henry Gamble.....	4 4 0
Brighton, per Rev. J. R. M'Dougall:	
A Friend	1 6 0

Mrs. McNie	0	2	0	
Mrs. Clark	0	3	0	
				1 11 0

HUGH M. MATHESON, *Treasurer.*

3, Lombard-street, London,
October 21, 1856.

HOME MISSION FUND.

Collection, Maryport	£0	16	10
Association, Bewcastle	1	0	0
Legacy bequeathed by the late James Masterton, Esq., Liverpool, per Miss Masterton.....	250	0	0

SYNOD FUND.

1856. Amount received as advertised in June Number	£203	19	2
Liverpool, Islington Church.....	10	8	0
Newcastle, Falstone do.	0	15	6
Ditto, Bavington do.	0	18	6
Northumberland, Felton do.....	1	7	6
	£217	8	8

Presbyteries' Proceedings.

PRESBYTERY OF NORTHUMBERLAND.

The quarterly Meeting of this Presbytery was held at Alnwick, Oct. 14, 1856. Sederunt—the Moderator, Mr. Forsyth; Messrs. Anderson, Clugston, Hoy, Lennie, Cathcart, Fergus, Bannatyne, Walker, Edmonds, and the Clerk, ministers. The Minutes of last Meeting were read and sustained. Commissions of Elders from the Kirk Session of Felton, in favour of Mr. John Burn; from the Kirk Session of Branton, in favour of Mr. George Davidson; and from the Kirk Session of Alnwick, in favour of Mr. Thomas Short, were given in, read, and sustained.

Messrs. Anderson, Bannatyne, Blythe, Cathcart, Clugston, Edmonds, Fergus, Forsyth, Hoy, and Lennie, reported that collections had been taken up in their congregations for the School Fund. The Presbytery unanimously agreed to recommend to the continued attention of the Home Mission the cases of Widdrington and Felton, in accordance with the spirit of the previous Minute of Presbytery, in reference to these cases. Mr. Dunn appeared, and was examined on the subjects formerly prescribed, when the Presbytery agreed to sustain his examination. In regard to Messrs. Sayburn and Rutherford, the Presbytery sustained the certificates laid on the table at last Meeting, and proceeded to appoint to them subjects of trial.

It was resolved to ask the several Sessions within the bounds to make returns regarding the steps they had taken, or

intended to take, in following out the suggestions embodied in the Presbyterian Letter to the Eldership.

Mr. Bannatyne gave notice that he would ask the Presbytery, at its next Meeting, to resolve itself into a conference on the subject of ministerial and sessional jurisdiction.

The Presbytery resolved that the next quarterly Meeting be held on the second Tuesday in January, 1857, at Alnwick, in St. James's Church, at twelve o'clock.

Closed with prayer.

PRESBYTERY OF NEWCASTLE.

The Presbytery of Newcastle met in the John Knox Church, Newcastle, on Tuesday, the 14th October.

Present—the Rev. Dr. Paterson; Messrs. Miller, Henderson, M'Kenzie, Anderson, and Reid, ministers; with Dr. Toshiach, elder.

In the absence of the Moderator, Mr. Henderson was called to the chair, and the Meeting duly constituted. The Minutes of former Meeting were read and sustained.

Mr. Richard Mews appeared as Commissioner from the Elders and Deacons of the Church at Hexham, and stated that the congregation appeared ripe for an election of a minister, and requested the Presbytery to take the necessary steps for moderating in a call. The edict, summoning a Meeting of the congregation, was ordered to be served on Sabbath, the 19th; and the Revs. Messrs. Henderson, Miller, Stuart, and Wrightson were appointed a deputation to meet in the church at Hexham, on the evening of Monday, the 27th October, to moderate in a call; Mr. Henderson to preach and preside.

Mr. Alexander Boddie then appeared, and delivered a Latin Thesis and Greek Exegesis, and was examined in Theology and Church History—the remainder of his trials for license. The Presbytery, upon a conjunct view of his whole trial exercises, unanimously approved of, and agreed to sustain the same, and authorised the Moderator to license him to preach the Gospel. Dr. Paterson having taken the chair, put to Mr. Boddie the usual questions, and having addressed him in suitable terms, licensed him to preach the Gospel. On the call of the Moderator, Mr. Miller engaged in prayer, and Mr. Boddie received the congratulations of the Presbytery.

Intelligence.

NEW JOHN-STREET, BIRMINGHAM. — On Wednesday, the 24th September, and three following days, a bazaar was held in the Music Hall, Birmingham, in aid of the Church

Building Fund of this congregation. Although the weather was changeable, and oftentimes wet, there was, on the whole, a goodly number of visitors. The stalls, furnished by members and friends of the congregation, presented a gay and interesting appearance; and the grand piano belonging to the Hall, and the very efficient band which attended in the afternoons and evenings, enlivened the proceedings with harmonious music. We understand that the proceeds of the sale somewhat exceeded 300*l.*, a very handsome donation to the funds of the new church, the result of the indefatigable labours of some of the ladies and friends of the congregation.

BRANTON.—William Atkinson, Esq., of Great Ropers Bures, Suffolk, has transmitted to the Rev. James Blythe, A.M., the sum of five pounds, for distribution among the poorest families in his congregation.

WOOLER.—On Wednesday, the 15th October, the people of Wooler and its neighbourhood had the high privilege of listening to the eloquence of the Rev. Dr. Guthrie. The Reverend Gentleman delivered a most impressive and powerful discourse from Luke xvi. 2. The audience was large and respectable; including a number of the ministers of our Church and of the United Presbyterian. A collection was made for the purpose of clearing off the debt upon the manse at Wooler. No such day has been seen in north Northumberland since Dr. Chalmers preached at Belford in the time of the Rev. M. Dods. The Reverend Doctor expressed himself as highly gratified with the educational efforts which the Wooler congregation have recently made, and which are about to be continued by the addition of a commodious class-room to the school. Two pupil-teachers have recently been sanctioned by Government. In no part of our Church has the hereditary Presbyterian zeal for education been more practically displayed than in the extreme north of our Synod by the congregation of Wooler, and its worthy compeer, that of Crookham.

FALSTONE.—Mrs. Robson, of Bakethin, gave her annual entertainment of tea and cake, lately, to the scholars of Kildar School. In honour of the occasion the school-house was tastefully decorated with ferns and wild flowers, and a great variety of fossils, illustrative of the botany and geology of the district. Several of the scholars, by short recitations, which reflected great credit upon Mr. Reid, the teacher, contributed very agreeably to the enjoyment of the day. After a few words from the Rev. Mr. Stuart, and three hearty cheers for Mrs. Robson, the pleasant party separated.

Obituary.

THE LATE JAMES MASTERTON, ESQ.

MR. MASTERTON has bequeathed about 4,000*l.* to various religious and charitable objects, a large proportion of which goes

through the channel of the Free Church, and of which the Presbyterian Church in England receives 500*l.* for the China Mission, and 250*l.* for the Home Mission. In consequence a desire has been expressed to know more of the life and death of so evidently generous an individual.

Mr. Masterton was a member of Canning-street Presbyterian congregation for about fifteen years. He was engaged in the business of Messrs. Macfie and Son. During the earlier part of that time he was much respected for his integrity and transparency of character, and the ardour with which he served his employers was remarked. But, during two years of severe sickness, with temporary respites, it came out that even then he was a truly spiritually minded man; for it appeared that he had been spending his leisure in writing and directing consoling letters, charged with the richest evangelical truth to others, which letters came into the possession of his surviving sister by the death of the persons to whom they were addressed, and are now supporting her. When my real intercourse began with him, I found him an advanced Christian. I did not know it before. How little we know of each other! I found him with a taste for the profounder and more searching religious writers, as Dr. Colquhoun, of his native town, whose work on the "Covenant of Grace" was his favourite book next to the Bible. In his sickness he rapidly grew in the Divine life. Through what alternations of hope and fear he passed I need not relate, but go on to say that, like Enoch, he "had the testimony before he was translated, that he pleased God" in the full assurance of the faith of his acceptance in the beloved; that assurance was steeped in the deepest conviction of sin. Indeed, his great fear always was, that he had never been as deeply convinced of sin as he would have expected from his intellectual judgment of its evil and demerit. Yet, conscious, through, I believe, the witness of the Holy Spirit with his spirit, that he was a child, this fear infused humiliation rather than trembling into his cup of joy. He could not believe that his sin was more worthy of condemnation than was the righteousness of Christ of acceptance, and that righteousness was on Him. Often with his finger did he point out passages which expressed this in the Bible. His desire was to be spared that he might get out of life all that can really be got out of it by a Christian—usefulness; yet, as he was not weary of life, so he was not afraid of death. As he approached his end, it was remarkable, and illustrative of the independence of the soul of its clay tabernacle, that his intellect which, I think, was a powerful one, though

not cultivated so as to make this appear to the world, was as bright and clear as ever. Two hours before his death, when visited by the minister, he showed this by questioning the exposition of a passage of Scripture, and he was substantially right, for the minister had accommodated it to his case, and not given its simple meaning. He caused other passages to be referred to, for, in the Bible, he was rich in knowledge. His mind, at that time, seemed to feast on a portion of our Lord's intercessory prayer. I believe his breath went out in prayer, and that he has left behind him a blank in this respect not easily supplied. "Help, Lord, for the godly man ceaseth."

J. R. W.

Liverpool, October 20, 1856.

TRANSLATION OF THE REV. DR.
M'CRIE.

THIS matter was first brought before the Presbytery of Edinburgh, on Wednesday, the 3rd of September last. We subjoin a report of the proceedings of Presbytery relating to it, and also those of a subsequent Meeting:—

Dr. M'CRIE said, it would be known to the members of Presbytery that he had received the appointment from the Committee of the English Presbyterian College to the Chair of Systematic Theology and Church History; and he had now to state, that he had, in so far as he was concerned, accepted of the appointment. He begged to lay the appointment on the table, and at the same time to tender his demission of his ministerial charge. Of course, at this thin Meeting of Presbytery it could not be expected that he should say anything more; and therefore he had simply to lay the appointment on the Presbytery's table, leaving them to take the usual steps in the matter.

The Clerk read the letter of appointment, which is as follows:—

"38, Gordon-square, London,
July 23, 1856.

"Reverend and Dear Sir,—Owing to the removal by death of our lamented friend Professor Campbell, the Chair of Systematic Theology and Church History in the English Presbyterian College has been vacant for the last twelve months.

"At its Meeting in April last the Synod entrusted the College Committee with plenary power to provide for the filling of the vacant Chair, whether temporarily, if it seems suitable, or permanently, if they can make what may to them appear to be an eligible appointment."

"In discharge of this important trust,

the Committee has since held repeated consultations; and at a Meeting held on the 8th of this month, it was ascertained that there existed throughout the bounds of our Church so general a feeling in favour of offering the Chair to yourself, that it was agreed to summon a Meeting for the purpose of proceeding to an election.

"That Meeting was held yesterday evening, and was attended by most of the members of Committee resident in London, besides three brethren who had travelled each 300 miles to be present.

"After a full and frank interchange of sentiment, it was found that amongst all present there existed a cordial unanimity in favour of your appointment, which was confirmed by communications from thirteen absent brethren, all giving their suffrage in your favour; and as no one has expressed an opposite opinion, we are justified in stating that it is the earnest and unanimous desire of our Church that you should accept the vacant Professorship.

"It would not be delicate, nor would you desire us, to state the various considerations which have brought us so heartily and almost irresistibly to this conclusion. At the same time, it may not be out of place to mention one or two of those elements in our choice which we hoped might be motives towards your acceptance. For instance, apart from your acknowledged aptitude for academic labours, we persuade ourselves that no Professorship could be more congenial to your own tastes and habits of study than one which combines Church History with Confession of Faith Theology. On the other hand, if for our community, which is still 'little among the thousands,' we value and would fain secure the distinction of a name known and honoured throughout the Churches, we feel assured that, to be the means of raising anew the standard of our fathers in England, is a service which you would not grudge to add to all that you have already done in the cause of Presbyterian orthodoxy. And as your coming amongst us will be hailed with delight, so we have not the least hesitation in adding, that it would give a great and immediate impulse to the work in which we are engaged.

"Our College has two Sessions, one from October 1st to the end of January; the other from the 1st of March to the end of June.

"The salary attached to the Chair is 333*l.*; but, in the event of your acceptance, the Committee unanimously resolved to recommend to the Synod to raise it to 400*l.* a-year.

"In the much-desired event of your acceptance, it is possible that you might be unable to enter on the actual duties of the

office so early as October; in that event, the Committee would endeavour to make the best arrangement in their power for a part or the whole of the ensuing Session; and even if, as Moderator of the Free Church Assembly, you should feel precluded from resigning your connexion with the Church till the term of so important an office had expired, we have no doubt that our brethren would be fully satisfied with your intimated or conditional acceptance meanwhile, and with such services as, compatibly with other engagements, you could render in the interval.

"It will give us much pleasure to supply any further information you may desire; and, repeating the conviction that the day which brings your acceptance of this invitation will be an auspicious one in the history of the Presbyterian Church in England, we remain, on behalf of the Committee, Reverend and Dear Sir, yours very truly,

"JAMES HAMILTON (*for the Secretary*).

"ALEX. GILLESPIE, *Convener*.

"*To the Rev. Thomas M'Crie, D.D.*"

Dr. BEGG said, the Presbytery had no alternative, and he would not be disposed to do otherwise, even if he could, than to take the usual steps, which consisted, in the first place, in appointing the intimation to be made to Dr. M'Crie's congregation of what had taken place, and requesting them to appear for their interest, if they saw cause, at the next Meeting of Presbytery. The intimation which had been made to them must, he was sure, have been received with mingled feelings by members of Presbytery. They could not but deeply regret the prospect even of losing so very valuable a member as Dr. M'Crie; and yet, at the same time, they could not but feel a very deep interest in the sister Church in England, and could not but anticipate the great advantage to them which must result to them from translating him to the office of Professor of Church History and Theology. It would, however, be premature to enter into this subject at present; and he would, therefore, simply move that the Presbytery take the usual steps in the matter.

Mr. NISBET said, he concurred with Dr. Begg in the feeling he had expressed as to the manner in which this matter must be received by the Church.

Mr. JAFFRAY could not help feeling that it was exceedingly unfortunate, and much to be regretted, that it should have been needful to introduce this matter to-day, seeing that the attendance of the brethren was so very small; and especially in the absence of those who had best and longest known their respected father, Dr. M'Crie, and who would have vied with each other in giving the fullest expressions of their re-

gard and respect, and, he might be permitted to say, of the reverence with which they regarded him and the name which he bore.

Dr. BEGG said, it was of course understood that what was done to-day did not close the transaction. The transaction itself would only be closed at the next Meeting of Presbytery, when they hoped they would have a very full Meeting. What they were doing to-day was a mere matter of form.

Mr. JAFFRAY did not wish even the initiative to be taken in this matter without utterance being given to the cordial feelings of respect and veneration which they all cherished towards Dr. M'Crie.

The Motion was then agreed to, and Dr. Hanna was appointed to preach in Dr. M'Crie's congregation on Sabbath the 14th instant, and to cite parties to appear for their interest.

MEETING OF PRESBYTERY OF EDINBURGH,
HELD OCTOBER 1ST.

The principal business before the Presbytery was the question of translating Dr. M'Crie from his congregation in Daviestreet, Edinburgh, to fill a theological chair in the English Presbyterian College, London, to which he has been appointed. There was a large attendance of members, and a number of the public were present. A deputation from the session and congregation, composed of Messrs. Waterston, Stewart, Ross, Davidson, and Cattanach, attended.

The Clerk read the Minute of a congregational Meeting, which had taken place expressive of their sincere regret at the prospect of losing their pastor, with whom they had lived on such harmonious terms for so many years, but that, under all the circumstances connected with his unanimous appointment to the chair, they were constrained to view the matter as the doing of the Almighty, and this consideration had led them to see that it was their duty to acquiesce in his translation, and in the loss of his services both to them and the Free Church.

Mr. WATERSTON also addressed the Presbytery, on the part of the deputation, in somewhat similar terms, and referred to the difficulty which they had experienced in making up their minds to consent to part with Dr. M'Crie, to whom they were deeply attached, both from past associations and on account of his own excellencies. In giving a reluctant consent to his removal, they hoped that the Presbytery would take the congregation under their care, as they were at present in a transition state, having so lately joined the Free Church.

Dr. M'CRIC then rose and said,—I need not say that it is with extreme anxiety and regret that I contemplate, at my period of life, a removal from my native country, and a separation from the Church with which I so recently cast in my lot, from my dear and attached flock, and from the brethren of this Presbytery, with each and all of whom I have lived in pleasant and unbroken fellowship, towards whom I cherish the most unfeigned regard, and from whom I have experienced much friendship. I have considered it my duty, however, to accept of the invitation that has been given me; and all things considered,—looking to the time and circumstances in which it has come out,—the unanimous and generous manner in which the offer has been made,—my own inclinations which have long pointed to an academic life, as one in which I think I may be more useful to the Church,—and, above all, the importance of the sphere of usefulness opened up for me in England,—a sphere, in some respects, permit me to say, more influential, and more inviting perhaps, than any that I could ever expect in connexion with the Free Church,—I cannot help feeling that it is to me the call of Providence. I little thought at one time that mine would be any other lot than to live and die with you and my numerous friends in old Scotland. But He has seen it otherwise, in whose hands are the bounds of our habitation; and I trust it will be for good. Allow me to add, that, in the prospect of my departure, the main source of my concern and anxiety is the flock which I leave behind me, in circumstances of danger and depression. My enemies, if I have any, could not more effectually injure my future happiness, than by attempting to injure that congregation. But I trust this will be beyond their power. My people have manifested on this occasion a spirit that does them the greatest credit, and endears them still more to my heart. They have resolved to adhere to each other, and maintain ordinances in the place to which they are attached by so many associations; and in your hands, I have no doubt they will meet with the warmest sympathy and most kindly consideration. I have only therefore to request the Presbytery, which I do with every feeling of affection and respect, to accept of my demission, and to take my flock under their guidance and protection.

After a pause of some minutes,

Dr. BEGG rose and said,—I feel the very great importance of the step which the Presbytery is now called upon to take, although, at the same time, I feel that that step has not only become inevitable, but is likely to be attended by very important consequences, and consequences in which

no minister or member of the Free Church can possibly fail to feel a deep interest. Dr. M'Cric's congregation, who have appeared before us to-day, have, I think, manifested an admirable spirit. They have shown a deep feeling of attachment to him, which they could not possibly fail to manifest; and, at the same time, have shown that they are able to appreciate the larger interests of the Church, whilst not insensible to their own. It would be utterly vain, as it is utterly unnecessary, for me to enter upon the subject of Dr. M'Cric's eminent qualifications for the position which he is now about to occupy. These are so well known, not only by us, but by the general public, and have so long marked him out for the position which he is now about to fill—I mean the position of a Professor of Theology,—that to say a word upon the subject would, I think, be wholly superfluous; and the only regret I have in connexion with this whole matter is, that his services should not have been secured in that capacity for our own land. (Hear, hear.) Over that matter, however, we have no control; and, in going to serve the cause of Christ in England, we must have a very short-sighted view of that cause if we do not see that he is in reality serving our cause in, at all events, as important a position as it is possible for a man to occupy. I think that the question of the training of ministers is now assuming its proper importance. In the Protestant Church it seems to me that the want of the day is an adequately trained ministry—a ministry adapted to the peculiar circumstances of the times; and I hope that in Dr. M'Cric we shall find a man thoroughly alive to the importance of that question; and I know from the kindness of his nature, as well as from his eminent qualifications otherwise, that he is a man very likely to be instrumental in no ordinary degree, both in attaching the young men to his person, and in securing the training up of suitable ministers for the Gospel of Christ. Then it is impossible to shut our eyes to the present circumstances of England. England is at all times of the utmost importance to us, as well as to the world at large; but probably at no time was the state of England more interesting than at the present moment. We can see at a glance the immense danger that exists to our common Protestantism from the state of the Church of England; and even some of the movements which have recently sprung up among certain classes of Dissenters in England are of scarcely less importance. It is quite evident that at no time was it of more importance that a standard should be lifted up in London, in England, in behalf of the good old Puritan principles of such men as

Howe, Owen, and Baxter, and such men as, I think, our excellent friend Dr. M'Crie, and those with whom he is about to be associated, will reckon their spiritual ancestors. I think if there were wisdom and enlargement enough in England to form such a combination as might be formed in connexion with the principles which Dr. M'Crie is going there to maintain, and against, for example, the introduction of dangerous novelties which are fitted to shake the Presbyterian Church there—were unions formed, for example, between the Calvinists of Wales and the Presbyterian Church in England, and if, in connexion with such unions, energetic measures were taken for extending a higher middle-class education throughout the large cities of England, so that the materials could be had from which to form their future ministers, the greatest good might result, not only to England, but through England to Scotland, and through them to the world. In every aspect of the question, I cannot but rejoice that such a man as Dr. M'Crie is about to be settled in London. It will be a great loss to our Presbytery. I feel it will be a great loss to myself individually to lose so excellent a neighbour with whom I have acted so cordially. I feel that it will be a loss to Scotland; but at the same time I feel that we must make up our minds cheerfully to bear it; and I have no hesitation in saying that no man ever left Scotland who more carried with him the unanimous, cordial, and hearty feeling of his countrymen than will Dr. M'Crie; and in all the circumstances, I move that we acquiesce in his translation from his present charge, with a view to discharging the duties of the important office to which he has been called.

Dr. CANDLISH, in seconding the Motion, said, I do so with a very deep feeling of the importance of the step which Dr. M'Crie is about to take, and which we are now called upon to sanction. The first mention of Dr. M'Crie's nomination to his chair took me very much by surprise, and it has forced upon me a good deal of anxious thought to bring me to reconcile my mind to the idea of losing the very name, I should say, of M'Crie. And considering how recently we welcomed Dr. M'Crie and his brethren into our communion,—considering the value which we attach to that union which was consummated between us and our brethren as one of the most valuable testimonies to the historical identity of this Church that could possibly be borne,—considering the very eminent services which Dr. M'Crie has rendered to our Church since he joined us, and, in particular, calling to mind the able manner in which he had discharged the duties of the chair at last Assembly, as well

as the many instances in which he has come forward to serve our Church and her cause, I own it was long indeed before I could reconcile myself to the idea that it was Dr. M'Crie's duty to quit our Church, and to quit Scotland, or that it could possibly be our duty to do anything in the way of sanctioning such a step. But I must now say that, after very full deliberation, and a deliberation upon which I entered with a strong feeling against the proposed translation, I am now free to say, that I think, upon the whole, that Dr. M'Crie has judged well in acceding to this call, and that we, with great reluctance, yet without hesitation, may take the responsibility of acquiescing in it. I will not say anything in regard to the hopes which I had entertained of its at least being possible for this Church to retain Dr. M'Crie in her bosom in a somewhat fitter position, if I may be allowed to say it, than that which he has hitherto occupied, but beg to state, that I thoroughly concur in all that Dr. Begg has said to the vast importance of the position which Dr. M'Crie is called to occupy. I certainly could not well bear the idea of parting with Dr. M'Crie if it were not to fill such a post as he is now called to occupy; and I thoroughly concur with Dr. Begg in thinking that, whether we regard the position of the Church of England, and the prevalence of false doctrines there; or whether we look to the position of some of the Dissenting bodies, and the strange medley of questions which are rising up amongst them, or whether we look to our own Presbyterian brethren across the Border, I cannot conceive of a more important step at this moment than that of having settled there a man so thoroughly competent to grapple with all those questions as Dr. M'Crie confessedly is. I may be allowed just to say that I think the position to be occupied by Dr. M'Crie as the successor of a very beloved and esteemed friend, the late Professor Campbell, is a position worthy even of a M'Crie. It is well known that Professor Campbell improved the leisure of his position in the most effective way, and was beginning to exercise a very important influence on the doctrines and literature of theology. It is well known that he was enabled, through the leisure which he enjoyed, to render important service in the controversy concerning Church government, and in the controversies concerning doctrine which had been rending the English Church for the last few years; and I confidently believe, that if Professor Campbell had been spared, he would have adorned that position still more, and have made it still more evidently a position which would serve as a sort of bulwark for Protestant truth; and I believe that Dr. M'Crie, in succeeding that eminent

and beloved brother, is just the very man to take up and carry forward the work which he had so much at heart. I must strongly congratulate our friends across the Border,—the Presbyterian Church of England,—upon the step which they have taken. (Hear, hear.) It is not for us to sit in judgment on the policy or measures adopted in a sister Church; but I think we may be allowed, at all events, to say that our loss will be their gain; and I think they have shown consummate wisdom in filling up the vacancy which was occasioned by the death of Professor Campbell, in selecting, perhaps, the fittest of all men to occupy that chair. (Hear, hear.) I have very great satisfaction in thinking of the benefit which will be conferred upon our friends in England; and I trust that, although we have to suffer the pain of losing the fellowship of Dr. M'Crie as a brother member and co-Presbyter, he will be no stranger to Scotland (applause), that he will bear across the Border his warm Scottish heart, and that we will often have the pleasure of welcoming him among us, not as a stranger, but as a brother beloved. (Renewed applause.) In reference to the closing part of Dr. M'Crie's statement, I think we may as a Presbytery give Dr. M'Crie our most earnest assurance that the congregation which he is now leaving, and which has manifested so admirable a spirit, will meet with every possible attention at the hands of this Church Court.

Mr. MILROY said,—I am anxious to take this opportunity of stating that, while I am not going to offer any formal opposition to the Motion of Dr. Begg, my mind is very far from being convinced by anything that has been brought before us, that this Presbytery ought to take upon itself the responsibility of the translation. It is a very different matter concurring in this translation, in the peculiar circumstances in which it has come before us, and saying, as it were, the will of the Lord be done, from cordially sanctioning it. If the matter had been submitted to me in my own study, and asked to weigh the different sides, while I concur in all that has been said about England and its claims, and the fitness of Dr. M'Crie for the place to which he is called, and the good he is likely to effect, still on the other hand by estimating the good which he is at present doing, from his being, as it were, the representative of the historical connexion between the Free Church and the Church of our fathers,—the living representative or embodiment of an influence which is really exerting an influence, which I rather apprehend he himself is rather undervaluing,—when I weigh all this, I confess my mind leads me to the conclusion, that we are very generous indeed to our friends across the Border, in

consenting to part with Dr. M'Crie. I would just take this single opportunity of bearing my testimony to a truth which we are very apt to forget. If you are really to bear down upon error with success, it is not by dispersing your forces, not by sending them here and there over the world, but by keeping up and concentrating them at home in a vigorous and thriving condition; and upon that maxim I confess I would have been inclined, if there had been room for it, to have opposed the translation of Dr. M'Crie. In saying this, I am probably listening too much to my own affection for the man; for I cannot but feel that, looking to his profound learning, his eminent attainments, his solid judgment, or his unruffled and constant brotherly kindness, we are suffering a loss in his removal, from which we will not soon recover.

Dr. HETHERINGTON said,—I cannot refrain from giving expression to my feelings and convictions upon this occasion. I must at once reluctantly say, not that I concur in, but that I submit to what appears to be, in one aspect, the will of Providence; but I cannot say that I consent to this proposal with any cordiality, or can express any satisfaction at the prospect of Dr. M'Crie leaving us. I am not surprised that the brethren in England are desirous to secure such a man amongst them; but I am astonished, beyond expression, that the Free Church did not place that man in a similar position when she had the means and opportunity of doing it. (Loud and prolonged applause from the members and audience.) And I feel that this day we have brought upon ourselves the consummated consciousness of irremediable disgrace. (Renewed applause.) Edinburgh—Scotland, I may say—has from this hour lost one of her charms for me. Ever since I was able to apprehend the subject, and since I came as a student to Edinburgh, I have regarded the high historical reputation, first, of the father, and then of the honoured son of that honoured father, as presenting one of its most attractive charms, and as setting forth, not for Edinburgh, or even Scotland alone, but for all Europe, the right view of the right relation between Church and State; and whether in weal or in woe, whether in prosperity or adversity, we have seen the dauntless M'Crie of a former day followed by the milder, but not less firm, M'Crie of the present, maintaining the conflict almost singly and alone for a time, when not only the old antagonist, Erastianism, but a new enemy in political Voluntarism, and other fallacious theories, assailed that principle. They have borne a testimony to that noble principle for which we can render them sufficient honour. When circumstances

first led me to direct attention to this important subject, the library of the late Dr. M'Crie, so rich in all the literature of past ages upon that point, was most kindly thrown open to me by his generous son and successor, giving me the means of obtaining full acquaintance with the ecclesiastical history of my native country; and I frankly say, that I owe it largely to this, and to the writings of the two M'Crises themselves, that I have that measure of knowledge of Scottish Church History which my countrymen seem to have regarded me as possessing. I cannot say more on this point; but, as I have already said, I cannot give expression to my feelings on the Motion before us without expressing my sense of the national and ecclesiastical disgrace which we have this day incurred, and the heavy loss which we are about to sustain. I will never till the last day of my life cease to regret that we have lost Dr. M'Crie; but probably the Free Church had ceased to be worthy of him. Certainly she manifested no indication that she knew she had such a man in her ranks, and what was due to him; and therefore we may all the more humble ourselves and submit to the loss. It may be the will of Providence to teach us this other humbling lesson—a loss by removal in addition to our losses by death. I may well congratulate our Presbyterian brethren in England on having obtained the services of Dr. M'Crie; and that is the only element of a pleasing character that I recognise in the whole transaction.

Mr. DAVIDSON said,—I am glad that Dr. Hetherington has had the moral fortitude to speak out as he has done. (Applause.) I suspect that there are many among us who entertain very much the same sentiments; and I think it very honourable to Dr. Hetherington that he has just come out with it fairly, and honestly, and candidly. I confess I felt very much inclined to speak out in like terms, if I thought I was particularly called upon to come forward at all; but I may now say, that he has expressed for me, and I believe for many of the brethren, the opinion we honestly entertain upon the subject. (Hear, hear.) I shall ever regret from the bottom of my heart that it should be necessary for us as a Church and a Presbytery to take farewell of Dr. M'Crie. The very name is dear to us; it is dear to Scotland; and we did regard it as a special honour to the Free Church of Scotland that the name of M'Crie recently became part of its inheritance; but, alas! it has been but of short duration. We have simply been tantalized in having that friend and brother among us, while we are now called upon to part with him. I think our friends in England of the Presbyterian

Church have indeed shown great wisdom in the choice they have made. The place which Dr. M'Crie is about to occupy is a most important one; and I know no man better qualified—perhaps none so well qualified—than he is to mingle in all the discussions which are going on in England just now. It is painful to see what is at present going on in various Churches there at the present day. I think Dr. M'Crie is the very man for the position. I cannot say that I agree exactly in Mr. Milroy's view, in his closing sentiment, in thinking that Dr. M'Crie would be much more useful here in the position which he at present occupies. I think in another position he might have been much more useful (hear, hear); but I don't think he is as useful in his present position as he will be in that which he is going to occupy; and I don't think we lose everything by losing him from amongst us. I think the Church is called upon, from time to time, to lengthen her cords and strengthen her stakes; and in sending forth some eminent men from time to time to occupy distant positions, I am not sure but that not only the general cause there, but also that amongst ourselves, will gain by it. As to our personal loss, I need only say, that it will be severely felt, and that the gap thereby occasioned will not easily be filled up. We will not meet with a man more leal and warm-hearted, and more full of generous sentiment, than the brother whom we are now obliged to part with.

Dr. CLASON said,—I cannot help giving utterance, however briefly, to my feelings. I feel Dr. M'Crie's loss to be a personal one, and one that most deeply affects me; and I also sympathize with the congregation who will be bereft of his services. In having to part with him, I feel it to be, as it were, to strip us of one of our own native gems,—one that purely and properly belongs to our own country. Now, however, that the step has been taken, and now that Dr. M'Crie has resolved to accept the call addressed to him, I am sure we will all join in bidding him God-speed. He is leaving a sphere of duty which may be said to be properly his own, that of enlightening our country as to the history of our own Church; but he has a wide field of usefulness before him in the new sphere upon which he is about to enter. I, however, trust that our beloved friend will not be unmindful of us in his future researches; and that he may prosper in his endeavours to prove a blessing to an important branch of the Church of Christ is the prayer of all his brethren.

The translation was unanimously agreed to, but a small Committee was appointed to consider by what means it could be effected so as to preserve Dr. M'Crie's qualification

to take part in next General Assembly, of which he would be retiring Moderator.

Dr. M'CRIE intimated that it was his design to remain with his congregation till the approaching communion at the end of this month.

Dr. Clason, at the request of the Presbytery, engaged in prayer.

Facts and Cleanings.

THE SCRIPTURAL MUSEUM.—From a circular recently issued by the Committee, we are pleased to learn that this important Institution is making progress. All that is wanted to secure its ultimate success is ample contributions of money and specimens. The Committee state that, provided they meet with a sufficient amount of support, it is their purpose to open an exhibition in St. Martin's Hall, during the coming autumn and winter. In order to effect this, the Committee are prepared to secure copies of the objects illustrative of Scripture, in the Ashmolean Museum at Oxford, and the Fitzwilliam at Cambridge. They have further received promises of illustrations from the galleries of Paris and Berlin. They desire to acknowledge the assistance they have received by the kind co-operation of his Grace the Duke of Northumberland, who, in common with Robert Hay, Esq., of Linplum, and Wm. Dickson, Esq., of Edinburgh, has permitted the sculptures, &c., at Alnwick, to be copied for the Museum. They revert, with peculiar satisfaction, to the list of authors, appended to their prospectus, who have shown their appreciation of the labours of the Committee, by presenting to the library a copy of their respective works. There is one incident connected with the library, of so peculiarly interesting a nature, that they cannot forbear to give it currency on this occasion, trusting, at the same time, that it is but the herald of many a similar one. A poor young man—apparently a mechanic—called one day at the temporary rooms of the Museum, and after paying marked attention to the few objects exhibited, he observed to the Secretary, that when he saw the placard which announced the existence of the Museum, he thought to himself that *that* was just the thing he wanted; for he said that, although in a lowly position, *that* did not prevent him from forming a high resolve; and he had, several years ago, determined to devote all his spare time to the study of his Bible; he expressed a hope that he should be allowed to refer to the various books which had been contributed; and was assured by the Secretary that every facility would

be given him for that purpose. The friends of the Committee will thus see how useful such an Institution as that of a Scriptural Museum is likely to be to the labouring classes and to schools more especially. It is intended ultimately that two days in the week (Monday and Saturday) free admission shall be granted for their benefit. It is thought that a lecture in connexion with some of the objects in the Museum may be found occasionally beneficial. So much is the necessity for an Institution of this kind felt in our own and other lands, that a similar one is already springing up in Geneva; a second is likely to arise in Stockholm, in consequence of a visit of some Swedish ladies to the museum in Hart-street; and a third may, very probably, ere long, be originated in Australia, by a clergyman who contemplates emigrating thither. It is only a few days since an application was received from Glasgow for information on the subject, with a view to establish a similar Institution in that city. The Committee have had the gratification to receive a contribution of 3*l.* 3*s.* from a gentleman in India, and 5*l.* from a South American merchant: they therefore venture to hope that their friends at home will not be less ready to appreciate the value of such an Institution as the Scriptural Museum than those abroad; and thus they anticipate that, by the cordial co-operation of the many who are able to help them in their undertaking, and by the blessing of Him whose Word they seek to elucidate, they may be enabled to bear their part in bringing about that long-looked-for consummation, the glorious time when the knowledge of the Lord shall cover the earth as the waters cover the sea.

JENNY LIND.—We copy the following pleasing letter from the Religious Tract Society's "Christian Spectator:"—"The following letter, from Madame Goldschmidt to the Rev. P. J. Saffery, who had sent her a copy of Mrs. Opie's 'Life, by Miss Brightwell,' will be read with deep interest, especially by those who desire that her extraordinary gifts may be consecrated to the highest service:—

"DEAR SIR,—Allow me to thank you most sincerely for your very kind letter which I received, together with Miss Brightwell's book, at Plymouth. I would have instantly sent you a few lines, but I could not find time to do so. I do not know *why* you write such kind words to me. I am nothing in my own eyes, and feel so deeply the sinfulness of my poor nature; but, nevertheless, kind words are very encouraging when they come from sincere lips; and I therefore put yours into the same golden casket where all other kind words are preserved, that I have received in life—I mean

a pure, bright memory of the soul. I think the book of Mrs. Opie very sweet and interesting. It does its authoress—or, in fact, its two authoresses, great honour. Dear Mrs. Opie, she had to go through the same struggles as I—as every one of us has to endure from the moment that the sinfulness of our heart stands in all its realisedness before us, and the love of Christ forces us to wish for nothing more than acceptance into the gates of heaven! I remember to have seen Mrs. Opie (in her quiet Friend dress) at the house of the Lord Bishop of Norwich; and how right you are, dear sir, when you believe that anything, or any person known by that worthy prelate, has the more value to me! Yes, Lord [Bishop] Stanley was more than kind to me, and I never shall forget his sweet, benevolent expression. Forgive me for venturing to write such a long letter, although I am by no means mighty in your language; but I hope that the feeling that dictated my words will give pardon for my presumption to write thus. Once more, dear sir, accept my sincere thanks for your two gifts; and may God bless your labours, and give you the power of leading many souls to the clear spring of pure water.—I am, dear sir, yours most sincerely,

“JENNY GOLDSCHMIDT (born Lind).”

THRILLING INCIDENT.—The Rev. Mr. Jacobs, the Ojibwa missionary, related a thrilling incident at the Bowdoin-street vestry on Fast-day afternoon. “There were two brothers,” he said, “among the Ojibwas, who were conjurers. One of them, having become a convert to Christianity, renounced the practice of his art. This gave offence to the other brother, and he declared he would tomahawk the missionary the first time he saw him. A threat of this sort by an Indian is no vain thing. The conjurer came into a Meeting, where the missionary was to officiate, with his tomahawk in his hand. One of the Indians came to Mr. Jacobs in the midst of the sermon, and requested him to stop, for the man had come into the Meeting to kill him; but he still kept on. The conjurer started from his seat to carry into effect his murderous designs. Mr. Jacobs requested him to stop until he had finished his sermon, saying, that after that he should be ready. He closed his eyes, expecting every minute to feel the stroke of the tomahawk. After a few minutes he heard a cry of distress, and opening his eyes he saw that it was the conjurer, prostrate and crying for mercy. He is now preaching of the faith which he once endeavoured to destroy.

NONE STAND ALONE.—It is a law of the social system that none stand alone; we

touch each other, man acts on man, heart on heart; we are bound up with each other; hand is joined in hand; wheel sets wheel in motion; we are spiritually linked together, arm with arm; we cannot live alone, nor cannot die alone; we cannot say, “I will only run risks with my own soul; I am prepared to disobey the Lord for such a pleasure or such a gain, but I do not want to implicate others; I only want to be answerable for myself.” This cannot be. Each living soul has its influence on others, in some way and to some extent, consciously or unconsciously; each has some power, more or less, direct or indirect; one mind colours another; a child acts on children; servants upon their fellow-servants; masters on those they employ; parents on their children; friends on friends. Even when we do not design to influence others, when we are not thinking in the least degree of the effect of what we do, when we are unconscious that we have any influence at all, when we do not wish our conduct or our way of life to affect any but ourselves, our manner of life, our conversation, our deeds are all the while having weight somewhere or somehow; our feet leave the impression, though we may not look behind us to see the marks.

A CURIOUS ACT OF PARLIAMENT.—Among the 118 Acts of Parliament abolished at one “fell swoop” by an Act of last session was one passed in the reign of Henry VI., entitled “What sort of Irishmen may come to dwell in England.” Another Act was against persons calling themselves “Egyptians.”

THE CONGREGATIONAL CHURCHES IN ENGLAND.—It is customary for the Congregational Union to hold two Sessions annually—one in London, simultaneously with the Meetings, and the second in some provincial town later in the year. The autumnal Meeting for 1856 had been fixed for Cheltenham during the present week, but we learn from the “Patriot” that it has been determined to postpone it, owing to the controversy now agitating the body. The “Patriot” says, that “unhappily it is no secret that the minds of some, if not of many, members of the Congregational Union are not in such a state as to promise the happiest results from their just now publicly taking counsel together.”

BURSARIES FOR THE GLASGOW FREE CHURCH COLLEGE.—The “Guardian” states that at a Meeting of the Glasgow Free Church College Committee, on Monday, several gentlemen agreed to give bursaries to students attending the college for two years.

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